

# The Sunday School Times

Copyright, 1953, by The Sunday School Times Co. Entered as second-class matter July 16, 1879, at the post office at Philadelphia, Pa., under Act of March 3, 1879. Entered as second-class matter at the post office, Ottawa, Canada.

Published weekly by The Sunday School Times Co., 325 N. 13th St., Phila. 5, Pa., U.S.A.

Philadelphia, April 4, 1953  
Volume Ninety-five, No. 14

\$3.00 a year, in clubs, \$2.50  
See page 307

## Lesson for April 19 in this issue

Lesson 3.—Reaching Out From Antioch.  
Acts 11:19-26; 13 and 14.

### Notes on Open Letters:

Why Did Christ Curse the Fig Tree? 286	John Bunyan—Dreamer of Dreams. I. By Herbert Lockyer, Litt.D., F.R.G.S. . . . . 287
An Escape From Hell. By Evelyn M. McClusky . . . . . 288	The Westminster Vacation School Curriculum. By the Rev. Harry J. Jaeger, Jr. 290
In Yellowstone Park With the Christian Fellowship Tour . . . . . 291	The New Pastor of the Moody Church . . . . . 291
International Uniform Lesson 292-301	Children—Something Special. By Mabel C. Stewart . . . . . 301
C.E. Topic—This Is Home Missions. By John W. Lane, Jr. . . . . 303	With the New Books . . . . . 305
For Family Worship. By Ernest M. Wadsworth, D.D. . . . . 307	

## His Agony

By the Rev. Raymond H. Crawford

**N**O WORDS can ever tell the pain,  
No understanding pierce the veil,  
For in the reach of mortal mind  
Mere words cannot avail  
To fathom all the agony,  
Or know that fleeting hour  
When Heaven hushed its angel choirs  
And hell flung forth its power.

The horror of the nails, the thorns,  
The spear that glistened as they knelt,  
Enflame the tender heart to wrath,  
Yet miss the keenest pain He felt,  
For there upon that lonely cross  
My Saviour died for me—  
My sin lay hard upon His heart,  
And was His agony.

## Is the Church Above the Scriptures?

Protestantism has in many quarters lost its savor. Many Protestants have lost their first love, never think of the root meaning of the word, and forget that their ecclesiastical forefathers banded together to protest against false doctrines. It might help to inject some new life into the church if the pronunciation of the word were changed to "Pro-test-ant," instead of the lifeless "Protestant." Martin Luther's explosive language is refreshing. In his commen-

tary on Galatians (which, by the way, was one of the principle means of John Bunyan's conversion), he leaves the reader in no doubt as to his opinion of the Roman Catholic Church in his remarks on Galatians 1:9, "As we said before, so say we now again, if any man preach unto you otherwise than that you have received, let him be accursed."<sup>1</sup> "This sentence of Paul," wrote Luther, "ought to admonish us, that so many as think the Pope to be the judge of the Scripture, are accursed: which thing the popish schoolmen have wickedly taught, standing upon this ground: The church hath allowed four Gospels only, therefore there are but four; for if it had allowed more, there had been more. Now, seeing the church might receive and allow such and so many gospels as it would, therefore the church is above the Gospel. A goodly argument, forsooth.—I approve

<sup>1</sup>This verse is so translated in the 1846 edition of the Commentary.

the Scripture, ergo, I am above the Scripture! John Baptist acknowledgeth and confesseth Christ, and pointeth to him with his finger, therefore he is above Christ! The church approveth the Christian faith and doctrine, therefore the church is above them! For the overthrowing of this their wicked and blasphemous doctrine, thou hast here a plain text like a thunderbolt, wherein Paul subjected both himself and an angel from heaven, and doctors upon earth, and all others teachers and masters whatsoever, under the authority of the Scripture; for they ought not to be masters, judges, or arbiters, but only witnesses, disciples, and confessors, of the church, whether it be the Pope, Luther, Augustine, Paul, or an angel from heaven. Neither ought any doctrine to be taught or heard in the church besides the pure Word of God, that is to say, the Holy Scripture; otherwise accursed be both the teachers and hearers together with their doctrine."

## How To Pray Effectively

**I**N A nation-wide survey recently conducted by a Christian magazine the religious question which rated the highest interest was, "How Can I Pray More Effectively?"

Effective praying is always measured by the degree and the quality of our yieldedness to the will of God.

When J. Edwin Orr, the well-known British evangelist, left his home in Ireland some years ago to begin his world tours for God, the one purpose of his life was to live for the Lord and to serve Him. Starting out across Ireland on his bicycle with only a few cents in his pocket, he endeavored to gather Christian leaders together to pray for revival. He was wholly dependent upon the Lord whom he served, for the supply of his every need, and from that very

first day his life has been a continual, daily testimony to answered prayer. Food, lodging, transportation, openings for witnessing, every needed material and spiritual blessing have come freely from the hand of his Heavenly Father in answer to believing prayer.

Have your prayers gone unanswered? Have you prayed long and earnestly about some special problem or need in home or business or personal life and had no answer to your prayer? Have you prayed for the salvation of some unconverted friend, with no results? You may learn to pray effectively.

Failure to receive answers to prayer is a much more serious matter than most Christians realize. Charles G. Finney, in his autobiography, declares that the formal, unbelieving, unanswered prayers of the professing Christians of his acquaintance kept him from Christ for a number of years. When asked if he did not want the Christians to pray for him, he said, No, for he could not see that their prayers were of any value.

A Christian man, after praying earnestly for some time about a matter of deep concern and receiving no answer,

### Comfort for Dark Days

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

changed his prayer from specific to more general terms, lest failure to receive the more specific request should continue to embarrass his faith. And then, instead of seeking the cause of the failure in his own unyielded heart, the next step was to forsake prayer as a means of receiving the needed blessing. This course spells defeat in spiritual experience.

God delights to give freely of His grace to His redeemed children, but His giving must ever be governed by His whole, eternal plan in redemption. When the answering of my prayer petitions would hinder or mar God's best plan for my life, in grace He denies my request, or delays the answer until my life has been disciplined into line with the will of God for me.

In Finney's earlier revival meetings, his most effective co-worker was a man known as Father Nash, a man of unusual power in prayer. He carried with him a prayer list of the unconverted for whom he prayed several times daily, and almost all of those for whom he prayed were soon brought to Christ. Finney relates that a few months before, Father Nash had been in a cold and backslidden state, but that he had been laid aside by severe illness, and God had given his spiritual life a thorough overhauling. He had come from the experience with a heart fully yielded to God, and now lived only to win souls to Christ. While Finney preached, Father Nash prayed, and God gave the increase.

The essential step then, to answered prayer, is that I shall bring my life fully into right adjustment to the will of God and then walk in obedience to that will.

A Sunday school superintendent in the citrus growing section of California owned several small orange orchards, and in addition conducted a citrus nursery containing many tender young orange and lemon trees. These trees are very susceptible to cold weather. Unlike some of his competitors, this man would not do business on the Lord's Day, and he tried in every way, in his home and his business, wholly to follow the Lord.

An unusually cold spell hit that area, and the orchard heaters were kept going night and day. In prayer this Christian orchardist committed his trees to God, and asked for protection. The next morning a killing frost destroyed nearly all of the fruit and many trees throughout the district, but not one of his trees was harmed. Truly "the effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

God gives freely to those whom He can trust with His gifts and His power. One of the most remarkable testimonies to God's faithfulness in answering prayer is found in the story of George Müller, of Bristol, England. Over a period of more than sixty-five years he proved

to be a faithful steward of that which God entrusted to him, and God heard and answered his prayers.

George Müller prayed daily for the support of more than two thousand orphan children, and for the support of missionaries of the Gospel in the far parts of the earth, and God sent what he requested, for the gifts received were used wholly to the glory of God. He prayed over his every need, not only in his public ministry, but for every personal need as well.

On one occasion, when about to sail for England after an American tour, he prayed for a certain type of steamer chair which Mrs. Müller needed for the ocean voyage. It had been purchased and was to be delivered at the dock, but sailing time arrived and the chair had not come. Friends urged him to secure another chair, but he said, "No, I have asked my Heavenly Father, and I have the assurance from Him that the chair will arrive in time."

In perfect confidence in the faithfulness of his Father, this man of God,

without a trace of doubt or anxiety, waited to see God work. Just as the lines were being cast off, an express van was seen coming onto the dock, with the chair on top of the load, and the sailing was delayed until it was delivered to Mr. Müller, who received it with a childlike prayer of thankfulness to his Heavenly Father.

To one who asked him the secret of his power in prayer, he replied: "There was a day when I died, utterly died; died to George Müller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; and since then I have studied only to be approved of God."

But George Müller, like Elijah of old, was a man subject to like passions with us. He prayed and received answers to his prayers because his life was wholly surrendered to the will of God. God is no respecter of persons. When you and I will wholly follow the will of God, with no desire but for His glory, answers to prayer are as certain as the promises and the faithfulness of God.

## NOTES ON OPEN LETTERS

### Why Did Christ Curse the Fig Tree?

I do enjoy reading the paper so much. And here is a question I should like to have you answer in "Notes on Open Letters."

In Mark 11:13 Jesus cursed the fig tree because it had no fruit, only leaves, when it was not the time for figs. Please explain the meaning to me.—An Idaho reader.

This passage does present difficulties, but it seems to be generally agreed by commentators that it teaches at least two lessons. The fig tree represents Israel, who should have borne fruit for God, but failed, and therefore suffered such curses as set forth in Deuteronomy 28. The cursing of the fig tree by Christ was an object lesson illustrating God's dealing with Israel.

The passage also teaches the need for faith in God. When Peter spoke to Christ of the withered fig tree the next day, He said, "Have faith in God" (v. 22)—which Hudson Taylor interpreted to mean, "Hold the faithfulness of God." The Lord Jesus then taught what could be done through prayer.

Fruit comes before leaves on fig trees, and seeing leaves, Christ might expect fruit. But the phrase, "For the time of figs was not yet," causes the difficulty. Jamieson, Fausset & Brown's Commentary<sup>1</sup> says: "What the precise import of this explanation is, interpreters are not agreed. Perhaps all that is meant is, that as the proper fig season had not arrived, no fruit would have been expected even of this tree but for the leaves which it had, which were in this

case prematurely and unnaturally developed." Matthew Henry says: "For though the time of gathering in figs was near, it was not yet; so that it could not be pretended that it had had fruit, but that it was gathered and gone; for the season had not yet arrived. Or, He found none, for indeed it was not a season of figs, it was no good fig-year. But this was worse than any other fig-tree, for there was not so much as one fig to be found upon it, though it was so full of leaves. However, Christ was willing to make an example of it, not to the trees, but to the men, of that generation, and therefore cursed it with that curse which is the reverse of the first blessing, Be fruitful."

Dr. Gaussen, in the section on supposed "Errors in the Narratives—Contradictions in the Facts," in his "The Plenary Inspiration of the Holy Scriptures,"<sup>2</sup> has this brief comment on the barren fig tree:

"There is nothing here but what is very simple. Had it been the season for gathering figs, the tree might have been stripped of all its fruit by the hand of man; and, in that case, there was no evidence of its barrenness.

"But is a tree (we mention the objection in passing) guilty because it bears no fruit? Why punish it? We reply, that in this miracle, which is a type, the tree is as little a sufferer as

<sup>1</sup> Six-volume edition of the commentary, 1945, W. B. Eerdmans Publishing Co., Grand Rapids, Mich.

<sup>2</sup> Moody Bible Institute, 820 N. LaSalle St., Chicago 10; \$3.

(Continued on page 291)

# I. John Bunyan—Dreamer of Dreams

To whom masters of English literature have  
paid the highest tribute

By HERBERT LOCKYER, Litt.D., F.R.G.S.

**B**ECAUSE another generation has arisen which knows not the Tinker of Bedford, it seems wise to draw attention to the immortal works of John Bunyan, the renowned Puritan who lived his life during the most revolutionary and stirring period of English history, 1628 to 1688.

One could wish for space to elaborate upon Bunyan himself—his love for the Bible—the priest-ridden years through which he lived—his sufferings for Christ's sake. Upon all of his writings Bunyan's earliest publishers had this quaint note, "Here are 60 pieces of his labors and he was 60 years of age."

The principal works of John Bunyan were these three: "The Pilgrim's Progress"—superb in literature; "Grace Abounding"—in which the writer sees himself; "The Holy War"—an incomparable masterpiece on spiritual strife and victory. Of the sterling merit of these, men of great literary distinction have given unstinted praise. Dr. Samuel Johnson asked if there was anything written by mere man that was cherished longer by its readers than Bunyan's works. Lord Macaulay closed his essay upon Bunyan with this striking tribute: "We are not afraid to say that though there were many clever men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree. One of these minds produced "Paradise Lost," the other, "The Pilgrim's Progress." Robert Louis Stevenson often alluded to Bunyan's spiritual classic. It was the book in all English literature he knew the best. Speaking of the books that had influenced his life, he said, "Lastly, I must name the 'Pilgrim's Progress,' a book that breathes of every beautiful and valuable emotion."

## BY TEMPERAMENT A DREAMER

In this initial article, however, we are to confine ourselves to John Bunyan, dreamer of dreams. One way by which the Heavenly Refiner perfected His image in Bunyan's life was through dreams. As a child, Bunyan was often terrified by fearful dreams. He wrote: "Yea, so settled and rooted was I in cursing, swearing, lying, and blaspheming the holy name of God that they became as second nature to me: the which, as I have also with soberness considered since, did so offend the Lord, that even in my childhood He did scare and frighten me with fearful dreams, and did terrify me with fearful visions."

Job reminds us that the Lord often uses the discipline of dreams for the

This is the first of a series of seven articles on the theme, "Scenes and Sermons From Pilgrim's Progress," by Dr. Lockyer, the well-known Bible teacher and writer. His essays will undoubtedly arouse new interest in the famous old allegory on the Christian life, which should be more widely read today. It is not generally known that John Bunyan was the author of many shorter works, besides the three outstanding books mentioned in this series. These may be found in one rare old volume, "The Complete Works of John Bunyan," by John P. Gulliver, D.D., LL.D. (Philadelphia, 1874, out of print).

There are many editions of "Pilgrim's Progress." The following publishers issue editions at the prices given: John C. Winston Co., Philadelphia, an edition illustrated by Frederick Barnard, \$2; Zondervan Pub. House, Grand Rapids, Mich., one large, illustrated, \$1.50, another at \$1; Thomas Nelson & Sons, illustrated in color by Byram Shaw, cloth, \$1; Van Kampen Press, Wheaton, Ill., \$1.25; Moody Press, Chicago, 35 cents. Any of these may be ordered through the Times Book Service, 1800 Arch St., Philadelphia 3.

sanctification of the soul. "God speaketh . . . in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction" (Job 33:14-16).

Bunyan, then, was by temperament a dreamer of dreams like Joseph of old, who dreamt of sheaves of stars. Such dreamers live in two worlds, within which similar things exist. The *seen* suggests the *unseen*, the temporal, the eternal; material facts are eloquent symbols of spiritual realities.

Our dreamer of dreams distinctly states that his famous allegory of the experiences of the Christian life came to him as a dream:

"As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept, I dreamed a dream."

## THE PLACE OF THE DREAM

The immortal dreamer speaks about "a certain place where was a den." The "den" was none other than his prison cell in the town jail of Bedford, an apartment measuring some fourteen feet

square, destitute of amenities making for comfort and ease. Yet it was amid such surroundings that Bunyan gave to the world one of its greatest treasures of imaginative literature. How the prisoner triumphed over adverse circumstances! We owe more than we realize to prison literature. There was Joseph and his prison dreams—Daniel and his night visions—John and his Patmos apocalyptic panorama—Samuel Rutherford and his letters. How these saints, and others, prove that stone walls do not the prison make! Karle Willis in her exquisite poem on "Prisons" wrote:

Masters have wrought in prison.  
At peace in cells of stone;  
From their thick walls I fashion  
Windows to light my own.

## THE FOUNDATION OF THE DREAM

As dreams of the night can often be explained upon physical and material grounds, so it is not difficult to analyze the root of Bunyan's dream of the pilgrim's journey, from the City of Destruction to the Celestial City.

In the first place, the language Bunyan used proves his intimate knowledge of the Bible. Being a close and determined student of it, he gives us one of the greatest expositions of its contents. It is thus that at the outset of his dream, Bunyan speaks of a man with "a book in his hand." There is no doubt that he referred to the Scriptures—the spring of the truth and charm of "The Pilgrim's Progress," just as they had been the foundation of all that was true and noble in Bunyan's own life.

Bunyan was a man of one Book, like D. L. Moody, who comes nearer to the dreamer's ideal of an evangelist than any other in the last century. Between the covers of his much-loved Bible he found all that his heart desired. Defending his own use of allegories by Scriptural symbolism, Bunyan preaced his book with the lines:

Am I afraid to say, that Holy Writ,  
Which for its style and phrase puts down  
all wit,  
Is everywhere so full of all these things,  
Dark figures, allegories? Yet there  
springs  
From that same Book that lustre and  
those rays  
Of light that turn our darkest nights to  
days.

Bunyan's peculiar genius enabled him to absorb the symbolism of the Bible as a wick soaks in the oil in which it is immersed. This accounts for the fact that "there is scarcely a circumstance or metaphor in the Old Testament which does not find a place bodily and literally in 'The Pilgrim's Progress,' making Bunyan's imagination appear more creative

than it really is." No wonder Coleridge said of "Pilgrim's Progress" that it was "incomparably the best compendium of Gospel truth ever produced by a writer not miraculously inspired."

Not only was Bunyan's intense love and knowledge of the Bible the foundation of his dream, it was also the well-spring of his simple, chaste, and direct English. He stands out as one of the world's supreme storytellers in language forming one of the best models of the English tongue in existence. A tribute to his style, as coming from Holy Scripture, is given by J. R. Green in his "History of the English People": "Its English is the simplest and homeliest English which has ever been used by any great English writer; but it is the English of the Bible. So completely has the Bible become Bunyan's life, that one feels its phrases as the natural expression of his thoughts. He has lived in the Bible till its words have become his own." This is why "Pilgrim's Progress" continues to occupy an important niche in the history of English prose fiction. Apart from its value as a religious classic, the greatest literary writers acclaim its value as literature.

Another foundational element in Bunyan's dream was his own deep religious experiences. Dr. Alexander Whyte, whose four volumes on "Bunyan Characters" (out of print) are the most outstanding expositions of Bunyan's works, says of the dreamer: "He had none of our long shelves of prosy commentaries and Bible dictionaries and encyclopedias and rows upon rows of ephemeral sermons gathering dust in his significant room. 'Look into thy heart and write.' It was said to Behmen and Bunyan. And Bunyan looked into nothing else but into his English Bible and his own heart 'till he wrote 'Grace Abounding,' 'Pilgrim's Progress,' and 'The Holy War,' and in all these set a standard for English composition."

Further, being a man of prayer—"eyes toward Heaven"—the gate was opened into his soul for the entrance of such a rich and comprehensive allegory of the Christian life. Bunyan could never have penned his most fascinating volume of the fortunes of the human soul in its pilgrimage had he not been a praying man. It is not to be wondered at, therefore, that Bunyan named the most potent weapon in the equipment of his pilgrim "ALL-PRAYER." With such a background, then, we can see why Robert Browning makes Ned Bratts to say of Bunyan:

His language was not ours;  
'Tis my belief, God spake:  
No tinker had such powers.

#### THE SUBSTANCE OF HIS DREAM

In succeeding articles I hope to touch upon the inner substance of the dream Bunyan dreamed within his "den." As we are to see, the country through which

Christian finds himself journeying is fully mapped out for his guidance. Places and people are described with amazing accuracy—the Pilgrim and his burden, the Slough of Despond, By-path Meadow, the Valley of Humiliation, the Wicket Gate, the Interpreter's House, Hill Difficulty, Doubting Castle, Vanity Fair, the Delectable Mountains, the River and the City. There are unforgettable characters, like Obstinate and Pliable; Simple, Sloth, and Presumption; Fearful and Talkative. These, and other Bunyan characters, were all drawn from life. How well he knew them all! They were related to the varied experiences of his life.

There are those of a sturdy and valiant type, like Greatheart, Mr. Stand-Fast, Old Honest, Mr. Valiant-for-Truth. These were Bunyan's brave, stalwart friends who encouraged him when the days were hard and long. Others who cared for the souls of men had their pastoral passion portrayed with deep sympathy and insight in characters like the Evangelist, the Interpreter, the Shining Ones, the Shepherds. Timid and shrinking persons inclined to melancholy, of whom there were many in those days of intense persecution, are before us in Timorous, Mistrust, Mr. Feeble-Mind, Mr. Ready-to-Halt, Mr. Despondency, and his sister, Much Afraid, and Mr. Fearing. Types of character Bunyan felt worthy of condemnation, who should be sternly dealt with, were Formalist,

Hypocrisy, Lord Hate-Good, Mr. Save-All, Mr. Money-Love.

Bunyan's humor appears when he delineates those upon whose minds he could make no impression, like Mr. Talkative, Ignorance, and Mr. By-ends. Such a gallery proves Bunyan to be a prince of storytellers. It is for this reason that his "Pilgrim's Progress" has been called "the most perfect and complex of fairy tales." If you do not have a copy of this superb book, go out and buy one and read it through. What will you find? Why, plot, dialogue, character-drawing, descriptive setting—the four essential elements of a story, all interwoven with consummate skill! Bunyan's literary style was made to fit his ever-changing moods. He deeply felt being cut off from his labors and confined to a cell. For awhile his own soul became his real prison. But once he learned how to look through the prison bars and see stars, his mean abode became a palace thronged with heavenly visitants. Beyond the Bedford Jail he could see the Delectable Mountains. We conclude with Cowper's memorable lines:

Ingenious dreamer, in whose well-told tale  
Sweet fiction and sweet truth alike prevail;  
Whose humorous vein, strong sense, and  
simple style  
May touch the gayest, make the gravest  
smile:  
Witty and well-employed, and like the  
Lord,  
Speaking in parables His slightest Word.

(To be continued)

## An Escape From Hell

How an "unconscious" alcoholic heard the words of life and was saved

By EVELYN M. McCLUSKY

*Sunday School Times* readers will remember Mrs. Evelyn M. McClusky, international president of the Miracle Book Club, the story of which she has told in the *Times*. Mrs. McClusky also edits "The Conqueror," a monthly publication for adult Christian leaders. Her address is 50 Avery Drive, N. E., Atlanta 5.

THE sky was overcast, a dull gray drabness suspended a future rain. Little knives of wind cut at skirts and hats, and even the men snuggled in their topcoats and bent their heads against the first cold day of the fall.

"This kind of day will keep many from visiting the hospital," I thought, so I called a friend to know if she'd take me for visitation.

There was not the usual crowd trudging up the worn stone steps of Charity Hospital. A sense of the blessed presence of the Son of God was stronger than the ether in the halls.

We went to a ward on the third floor. The first bed to the left of the door attracted my attention. There lay a slender teen-aged blonde with a tube in her nose and a special nurse seated close, counting her pulse. Her anxious mother watched from the other side of the bed.

It was not the time to interrupt there, but in the bed next to her an old woman motioned to us. When I bent to hear her whisper, she confided, "I thought you looked like Christians. I want you to be sure to pray for this child. She's awfully sick."

"Are you praying for her?"

"Well, I'm not so good at prayers. I guess I've never done it enough to learn much."

"Did you ever thank God that Jesus died in your place?"

She stared at me, her gray eyes sad with uncertainty. "I'm not sure. But I hope I'm going to Heaven when I die. I worry about it a lot."

"Then we'll talk about it now. You know how to receive a gift? God offers sinners the gift of everlasting life. Are you a sinner?"

"I sure am."

"That makes you one to whom God offers forgiveness of sin. If you'll count it true that Jesus died for you—in your place as if He were the sinner condemned to die—then your death sentence is served and you go free—forever!"

"That's wonderful!"

"To receive Christ you must tell God you are a sinner needing the Saviour; then thank God that Jesus paid for your sins and forgives you because of the shed blood of God's Lamb; then you receive Christ as your very life from this minute on."

Sarah, who had brought me over in her car, divided the stack of copies of the *Conqueror* which she carried for us, handed me half, and said softly, "I'll be visiting others and meet you on the first floor in an hour."

After a few more words with the elderly woman, we had the joy of hearing her take Christ Jesus as her Saviour and life, and together we prayed in rejoicing over what God had done for her, and then prayed for the girl in the bed beside her.

AS I gave the gray-eyed one a copy of the *Conqueror*, a brunette in the next bed reached out. "I'd like one," she said. As I handed it to her she said, "You prayed for that woman and girl, didn't you? I wish you'd pray for my husband."

Questions revealed that both she and her husband had been injured in an automobile accident. He was in the men's ward. "He sure is unsaved!" said his wife.

"How about you?"

"Oh, I'm better off than him, I go to church. He don't ever! It wouldn't take much to get me saved, and I'm sure, if it comes to the last minute, I'd be ready because I already like going to church."

My heart stood still. I silently asked God how to proceed that the power of the Holy Spirit might have right of way. I realized that perhaps this woman had never been told how to come into the joy of everlasting life, I wanted to be gentle but startlingly definite.

"Suppose you might have your own wings to fly to Heaven, and it required seven days and nights without stopping, and you arrived within about twenty feet of the entrance, and then you had no more strength for another inch. All you could do is to drop back through all the miles and days and miles and days!"

"Oh!" she interrupted. "Wouldn't God send an angel out for me?"

"God has done better than that!" I exclaimed joyously. "God sent His own Son. Let's get it clearly in mind *why* Jesus Christ had to come to earth to die. It was because the first man Adam didn't believe God when He said that, if Adam ate the fruit of the tree of knowledge of good and evil, he'd surely die. So

he ate, and that means he chose death. That brought death for all his children, too. That's why we are all waiting for death as soon as we are born. And it is more than physical death—'death' really means *everlasting* death. But God so loved the world that the Son of God came to taste death for us. A three-day taste by Christ Jesus, because He was the Son of God, was enough to count for all sinners forever. Now let me tell you of three choices: (1) Adam chose death and gave it to everyone; (2) Jesus chose to taste death for all men; (3) if you will count it true that Jesus died for you and accept Him as your Saviour, then you pass from death into life."

I drew her the circles of death and life as we do in Miracle Book Club, according to John 5:24. Soon she said, "Oh, you must go tell my husband about this!" When I promised, then she said, "Now pray with me before you go as you did with Mrs. B—. I count it true that Jesus died for me! And isn't it wonderful!"

When I started away, Mrs. B— asked, "Is she saved, too? That's wonderful! You'd better go across to the lady in that bed." She indicated by a nod and pointed her finger so I'd make no mistake.

I was busy going from bed to bed for an hour and God was mightily blessing, so I practically floated down even though the elevator took me to the first floor to meet Sarah.

She came almost at once, and immediately began to report about a man who wanted her to see his wife! Comparison showed it to be the auto accident couple!

Realizing God had done a glorious thing, we were standing near Room No. 110, about ready to go when we noticed the door was open about four inches. The terrible sounds and ungodly language indicated that a death struggle was taking place. I knew that door should be closed and was about to close it when a nurse came along and said, "Have you been in here, Mrs. McClusky?"

"No, but the door is open, and I know you don't want visitors to hear!"

The nurse said, "There's an alcoholic in here dying. We've given her sedatives, but nothing quiets her. She's been dying for two days. I wish you'd go in."

THE nurse making the request was one of the members of a nurses' chapter of Miracle Book Club that I had taught. I stared at her and realized that she really meant for me to go in. At first I thought it useless. Then I remembered that I really believe that, according to Galatians 2:20, having received Him as my life, Christ Jesus lives in me. And surely He would not stand outside if invited in.

The Holy Spirit had richly blessed the afternoon, and I was living in heavenly places by experience as well as position-

ally, so I suggested to Sarah that we go in. The nurse left us alone there while she went on to her duties.

What a horribly repulsive sight met our eyes! The woman's feet and arms were tied to the bed for her own protection. A little death pad was over her eyes. Her dyed hair sprawled out like an octopus. She wriggled and writhed and gurgled. I wanted to turn and leave the room. Then I realized that this woman was held, as it were, over hell.

I remembered that on several previous occasions I'd been able to get word through even when a person seemed unconscious, so I addressed a few words of life to the woman:

"You've never seen me. I'm a visitor in the hospital. A nurse has asked me to come in, and I've done so for Jesus' sake, because He loves you and died in your place. You know and I know that you are dying and you are in torture. You've been a defeated person in this life and you have probably been told that no drunkard shall enter Heaven, so you didn't believe God wanted you. Listen to me! There will be no drunkards in Heaven—that's true. There will be no desire to drink there. The Son of God will fully satisfy! So before one can go to Heaven he must be changed and given a new heart.

"THERE were three crosses on a hill, Christ on the central cross for you. Look to Jesus by faith in His shed blood! One of the men beside Jesus believed and said, 'Lord, remember me when thou comest into thy kingdom.' He knew Jesus was to be King. Jesus said to him, 'To day shalt thou be with me in paradise.' That man could not leave his cross to do any good works, but he believed Christ Jesus to be God's Lamb to take away his sin. We're going to pray that you'll look and live—forever. God is so fair that He does not allow any enemy to kill quicker than He can save! Take Jesus Christ as your Saviour!"

Then my friend prayed and I prayed. The writhing had ceased, I thought she had gone, and we left the room. I said, "Let's go home," and did not wait for the evidence that the woman had heard.

When I reached home, I went to my room and wept over my cowardice! When would I fully trust God! For two days the shadow of my cowardice hovered over me. Then the third day I called the hospital to inquire about another patient. When the nurse came to the phone, and I'd made my request, she exclaimed, before answering, "Isn't this Mrs. McClusky? Mrs. C— is asking for you!"

"Who is Mrs. C—?"

"She's the woman who was dying in Room No. 110. You prayed for her, and now she wants to see you."

Tears overflowed. "Rush in to her

and tell her it is Jesus the Christ she wants. Tell her Mrs. McClusky wants you to hear her confess Christ as her Saviour!"

The nurse went.

Mrs. C— confessed Christ and died the next day of cancer.

This has been related because some who read may need to remember that many an unconscious person hears what is said—hears subconsciously, even when no indication is given. So speak for Christ!

ATLANTA.

## The Westminster Vacation School Curriculum

A minister's appraisal of the new course offered by the  
Board of Education of the Presbyterian Church in the U.S.A.

By the REV. HARRY J. JAEGER, Jr.  
Pastor of Hermon Presbyterian Church

BY ITS own testimony, the Westminster Vacation Church School Series has now been issued by the Board of Education of the Presbyterian Church in the U. S. A. "in response to a demand for a summer curriculum that is thoroughly evangelical, based on sound doctrinal and educational principles, completely self contained, and 'teachable' by relatively untrained workers." The three-year cycle uses the same themes as the "Christian Faith and Life" program, the new curriculum for Sunday schools in the Presbyterian Church in the U. S. A. It is based on "the same doctrinal, Biblical, and educational principles, and the same editorial and production staff worked on" the preparation of it.

The three themes are "The Bible," "The Church," and "Jesus Christ." The first of the three courses to be printed is that for the second year, the Bible. Doubtless this is done to capitalize on the present interest in the new Revised Standard Version, which version is used for most New Testament passages, but, as the material itself states, not for the Old Testament since the new version was not available until after the curriculum was ready for printing. The King James and a smattering of Moffatt's and Philips' translations are also used.

Eight booklets, four for teachers and four for pupils, cover work for four departments — Kindergarten, Primary, Junior, and Junior High. All the booklets are beautifully printed and arranged, most of them being nine by twelve inches in size and fifty pages each. There are many good features. The characteristics and needs of children in each age group are well described. A detailed program for every day of a two-week period is worked out from start to finish, integrating elements of worship, play, study, handwork, and other usual features into a comprehensive program. An untrained teaching staff could, by carefully following this program conduct a well-disciplined vacation school.

It is difficult to see, however, how any church that is truly evangelical could make use of this material except perhaps as a help in organization and

teaching methods. Although it is described as being Biblical and evangelistic, true evangelicals will find these claims far from fulfilled. The Bible is used, yes. Indeed it is the text. The central stories as well as the memory work are Bible centered. There is an interwoven theme of evangelism, too, but without the true evangel. The Kindergarten teacher is told that "the evangelistic purpose of this course [is] that even little children can tell others about him—even they can 'go . . . preach in their own lovely ways.'" And the Primary teacher is told that "the purpose does not end in knowing God, in being found of him. It reaches on toward helping children themselves in becoming responsible 'shepherds' with a loving concern for all other children of God, both near and far." No one will deny that, basically, these are worthy goals, to know God oneself and to become responsible for making Him known to others; but the message about which this evangelism is concerned is a gospel apart from sin, salvation (the word is actually only mentioned once), the atoning blood, the need of personal faith in the Lord Jesus Christ as one's own Saviour, the divine provisions of an eternal hell and Heaven. Even the cross is mentioned only once, and that in terms of explanation of a possible hymn to be used at one session.

A close examination of the Junior Leader's Guide shows that at the outset Isaiah 30:21 and John 14:6 are quoted, both passages having the term "the way" in common, and the teacher is informed that "to trust and love and obey God fully was the 'way' meant by both Isaiah and Jesus Christ. That Way is not easy—it was not easy even for Jesus himself." Here the ground is laid for a presentation of Christianity purely as a system of ethics set forth by Jesus, who is the example and teacher of a distinctive way of living. It is not surprising then to find that the stated purpose of the course is that we "may choose and follow the way of complete trust in and obedience to him [God], as did his Son, Jesus."

"In contemplating Jesus' life and death we learn the meaning of forgiving love"

—no atonement here, and the story of Jacob and Esau illustrates the principle of finding forgiveness by forgiving another. So, we are told, the Jews in the celebration of Yom Kippur "know that if they want God to forgive them, they should forgive one another." In the story of Jonah a preceding note states that certain details of the story are omitted in order that the main point will be caught. Thus the sailors "picked up Jonah and threw him overboard. The waters closed in over Jonah, but God cared for him, and Jonah was cast up on the shore." The point not to be missed is not that Jonah in the whale's belly was a type of our Lord's burial, but that Jesus' way is better than Jonah's, a contrast between "love that wants more to change people than to punish them when they do wrong." This is what makes Jesus' way "good news" and people are so happy over it they become missionaries.

Again the story of the conversion of Paul is a weak and insipid account, no details wrong in themselves, but the heart of his saving relationship with Christ by-passed altogether. His talk with Ananias left "no more questions in Paul's mind. He must be a follower of Jesus. So he was baptized." Then Paul determines to spend the rest of his life, now that he has found a better way, "telling this good news about Jesus," and Barnabas bears witness to the others that "Paul has heard the call of Christ and comes to us now as a brother."

Under Paul's influence, Onesimus is confronted with the need to return to Philemon. His whole salvation depends upon meeting that issue, or, as the course states, upon whether or not he was "really going to follow this new teaching of Jesus." Paul keeps telling Onesimus "about Jesus, told him of Jesus' teaching," and "the way Paul lived showed so clearly what Jesus meant about loving one's enemies, about confessing wrong doing, and asking forgiveness." Again, driving home the application, "Jesus said that the most important right things are to love God and our neighbor." Indeed Paul said "love is greater than faith or hope" (1 Cor. 13). Further, we read that Paul knew that nothing that he had said about love was easy to do. "He knew it could only be done when Jesus is our Guide to the love of God."

A quotation from each teacher's guide will summarize the total effect. For the Kindergarten, a child in Jesus' day asks his mother, "Who is that man?" And she replies, "His name is Jesus . . . He is a great teacher." And, "Jesus often read the scrolls just as we read the Bible. They helped him know more about God's love."

The Primary leader is asked, "If Jesus was the supreme discoverer of God . . . what kind of God did He discover?" The God Jesus "discovered," we learn,

was the "seeking God . . . in quest of man." And the shepherds rejoiced, saying, "God cares for us! For every one of us. . . . Not only us, but everyone—even those who have done wrong. . . . Someone should tell them. We should tell them. Everyone should know."

The Junior leader is told that her pupils "should see very clearly that to be a Christian means to choose our way of living from Christ's point of view."

The closing prayer suggestion for the Junior High leader says: "Ask that God help each one to become more and more able to find help and guidance in the Bible for the problems of daily living. Thank God for the life of Jesus, who in such a wonderful way not only taught but showed how people should live."

What does it all add up to? The Bible is a guidebook on how to live the life of love. Jesus is the great teacher, not the Truth; the supreme discoverer of God, not the Way; the example of how to live, not the Life. The heart of Christian truth is living life from Christ's point of view—reformation rather than regeneration. It is the old Modernist effort to grow the fruits of Christian faith without the roots of it. Comparing this with other curricula in which the Word of God is faithfully presented, where the deity of Christ as well as His humanity shines forth, and where the way of salvation, with its resulting transformed life, is clearly and helpfully presented throws into bold relief the stark spiritual skeleton of the Westminster Vacation School Curriculum—meatless, bloodless, lifeless.

PHILADELPHIA.

### In Yellowstone Park With the Christian Fellowship Tour

THE members of the Christian Fellowship Tour, leaving Chicago July 27, will stay in Yellowstone National Park from Wednesday afternoon, July 29, until Friday evening, July 31. After a thrilling journey by bus from Billings, Mont., through the Montana Rockies, often traveling at an elevation of over 10,000 feet, and surrounded by snow-capped peaks, the party enters the Park at Silver Gate, the highest of the Yellowstone Park approaches. The first night in the Park will be spent at the Canyon Hotel, where the party will have dinner, and breakfast and lunch the following day. Visitors are always impressed by the beauty of this hotel, especially its spacious lounge. It is right in the heart of Yellowstone, which is regarded as the wildest of our national parks and strongly appeals to visitors. A greater variety of natural wonders will be found in this Park than in any other—numerous waterfalls, canyons, strange rock formations, geysers, imprisoned pools, growling hot springs, petrified trees, gemlike lakes, rivers, mountain passes, peaks, and forests.

Yellowstone National Park is one and one-half times the size of the State of Delaware, covering 3,472 square miles; and through its meadows, plains, and forests roam more wild animals and birds, and a greater variety of both, than in any other park in America.

Thursday morning, July 30, will be free for rest, or to walk to the Upper and Lower Falls of the Yellowstone River; and from certain vantage points to feast one's eyes upon the Grand Canyon of the Yellowstone, a colorful and awe-inspiring sight. After lunch the party continues through the region of the geyser basins, viewing astonishing phenomena, and arriving at Old Faithful Inn for dinner and the night. Old Faithful Geyser is here, the most famous in the world. It is amazing to observe the regularity and strength of its eruptions, and the grace and beauty of its columns of water rising into the air from 100 to 150 feet—a never-to-be-forgotten sight.

The following morning, Friday, July 31, is free to explore near-by geysers of various descriptions; and there will be plenty of time to shop for souvenirs and postcards in the gift shops. After lunch at the Inn, the Tour continues, and there will be an early dinner at the Mammoth Hotel Terrace. Proceeding on its way after dinner, the party will see Eagle Nest Rock, Boiling River, the Gardiner Arch, and have a glorious sunset drive along the Yellowstone River, through lovely Paradise Valley to Livingston, Mont., where the trains going westward are boarded.

The Tour will include many other places of interest and beauty, in addition to the ten-day cruise through the Alaska Inland Waterways on the specially chartered *Chilcotin*. An illustrated folder, giving all details of the trip, including costs, may be obtained free by writing to Mr. Harry J. Jaeger, Executive Vice-President and Secretary, The Sunday School Times Company, 325 N. 13th St., Philadelphia 5. Mr. Jaeger will accompany the entire Tour.

### The New Pastor of the Moody Church

THE REV. ALAN REDPATH of London, England, has been called to serve as pastor of the Moody Church in Chicago. The feeling has been mutual that the guidance of God has been overwhelmingly convincing.

Mr. Redpath has been pastor of a large Baptist Church in London for some thirteen years and has had an extensive ministry in large evangelistic campaigns throughout the British Isles. His ministry at the English and Canadian Keswick Conferences, the Moody Bible Institute Founder's Week Conference, and the Winona Lake Bible Conference has been most acceptable. He has traveled

(Continued on page 305)

### Cursing the Fig Tree

(Continued from second page)

it is a criminal, nor is its suffering more real than its morality. The one is symbolical and so also is the other."

The concluding remarks in the Jamieson, Fausset & Brown Commentary on this entire passage are unusually thoughtful and worthy of note:

"Needless difficulties have been raised, and indifferent solutions of them offered, on the subject of our Lord's expecting fruit from the fig tree when He must have known there was none. But the same difficulty may be raised about the structure of the parable of the Barren Fig Tree, in which it is said that the great Husbandman 'came and sought fruit thereon, and found none' (Luke 13:6). The same difficulty may be raised about almost every human thought, feeling, and action of our Lord—that if He possessed Divine knowledge and infinite power, such thoughts, feelings, and actions could not have been real. Nay, such difficulties may be raised about the reality of human freedom and responsibility, if it be true that everything is under the supreme direction of the Lord of all. Let us have done with such vain speculations, which every well-regulated mind sees to involve no difficulty at all, though the principle which lies at the bottom of them is beyond the reach of the human mind at present—possibly beyond all finite comprehension. Was there not another fig tree to which Christ came—not once only, but 'lo, those three years—seeking fruit and finding none'? (See on Luke 13:6-9.) How really, how continuously, how keenly, He hungered for that fruit, is best understood by His lamentation over it—'How often would I have gathered thee, and ye would not!' (Matt. 23:37.) And is not this repeated from age to age? Well, just as the fig tree which Christ cursed was *dried* up from the roots long before it was *pulled* up by the roots, so was it with Israel, of whom Jesus said, whilst He was yet alive, 'but now the things that belong to thy peace are hid from thine eyes;' and yet it was long after that before 'the wrath came upon them to the uttermost.' And so it is to be feared that many are blighted before they are cut down and cast into the fire, and that there may be a definite time when the curse is pronounced, when the transition takes place, and when the withering process begins, never to be arrested. (See Ezek. 17:24.) O that men were wise, that they understood these things, that they would consider their latter end! What glorious encouragement to evangelistic and missionary effort is here held forth! And has not the promise of v. 23 been so abundantly fulfilled in past history as to put to flight all our fears about the future?"

**International Uniform Lesson****LESSON 3. APRIL 19. REACHING OUT FROM ANTIOCH**

Acts 11:19-26; 13 and 14; printed text, 11:25, 26, 14:8-20

**Golden Text.**—We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—2 Cor. 5:20**THE KING JAMES VERSION**

Acts 11:25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Chap. 14:8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Lessons based on International Sunday School Lessons: the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

**The Lesson as a Whole**

By J. C. Macaulay, D.D.

**Approach to the Lesson**

**A**S A persecutor of the church, Saul did worse than he knew, and better than he knew—worse than he knew, because he really broke up and scattered the church in Jerusalem (Acts 8:1); better than he knew, because that scattering meant a missionary movement that might not otherwise have been launched (chap. 11:19-21). By the time the church was reorganized in Jerusalem, reports of this missionary movement began to pour in. The most startling of these reports was concerning Antioch of Syria, where a Gentile church had been born through the witness of the Hellenic Jews. That called for inspection. The saints in Jerusalem had not yet learned the mystery of the church, "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:6). The church made a happy choice in Barnabas as the one to examine into the new movement. He was such a man of grace, that he quickly recognized the grace of God wherever it operated, and gave the new work every encouragement.

In the meantime, the archpersecutor had been converted and become himself the target of persecution. Both in Damascus and in Jerusalem, the Jews,

stung to the quick by their loss of such an effective champion, sought his life. To escape their wrath, Saul was sent to his home town, Tarsus, where he spent the "hidden years." But when Barnabas saw the developments in Antioch, he immediately thought of Saul, whose Greek learning and Roman citizenship would greatly add to his understanding of this Gentile situation, and to his effectiveness as a minister to that infant church. Little did the church in Jerusalem, or Barnabas, or Saul, realize that Antioch was about to become the home base of a mighty missionary crusade.

In connection with these coming lessons, the use of maps is indispensable. Hurlbut's "Bible Atlas" (Rand McNally & Co., Chicago 80; \$5) is most useful. In addition, you will find Sir William Ramsay's "The Cities of St. Paul" (Baker Book House, Grand Rapids 6, Mich., \$4) exceedingly helpful.

**Verse by Verse**

Acts 11:25.—"Then departed Barnabas to Tarsus, for to seek Saul." He coveted for the Greek church at Antioch the rare gifts of Saul, and for Saul just such an opportunity for ministry as the church at Antioch afforded.

Verse 26.—"He brought him unto Antioch. And . . . a whole year . . . they . . . taught much people. And the disciples were called Christians." This was Saul's first definite appointment in the Chris-

tian ministry, and it set the pattern for his whole career as "apostle of the Gentiles." He was one of a considerable ministerial staff (chap. 13:1), under whose leadership the church prospered. The name "Christian" was doubtless given first in derision by the pagan population.

Chap. 14:8.—"A certain man at Lystra . . . a cripple from his mother's womb." Saul (now Paul) and Barnabas are well on in their first missionary journey. Find the place on a map of the journeys of St. Paul, in the province of Galatia, district of Lycaonia. This cripple was a challenge to Paul and Barnabas as another cripple had been to Peter and John (Acts 3:2).

Verse 9.—"Perceiving that he had faith to be healed." The message of Paul stirred hope in this hopeless soul, and Paul discerned the response.

Verse 10.—"Stand upright. . . And he leaped and walked." No learning to walk, although he had never done it! Compare Luke 5:25; Acts 3:7, 8.

Verse 11.—"The gods are come down to us in the likeness of men." Such was the reaction of the pagan Lycaonians, and one cannot wonder. They were, of course, polytheists, although each city would give special worship to its patron deity (see chap. 19:35).

Verse 12.—"Barnabas, Jupiter; and Paul, Mercurius." Jupiter was the father of the gods, Mercury the messenger, or herald, of the gods, and himself god of



commerce. Ovid has related a myth of such an appearing of Jupiter and Mercury right near this region. Only one couple, Philemon and Baucis, would accept them, so the region was destroyed by a flood, while the home of the pious couple was turned into a temple of which they were appointed priest and priestess. One can understand the desire of the inhabitants of Lystra not to repeat the former folly!

Verse 13.—"Then the priest of Jupiter . . . brought oxen and garlands . . . and would have done sacrifice." The ox was the official offering for Jupiter. The sacrificial animals would have garlands upon their necks.

Verses 14, 15.—"Sirs, why do ye these things? We also are men . . . turn from these vanities unto the living God." What a contrast from Herod Agrippa in 12:22, 23! Not only did they refuse the worship, but used the occasion to present God over all.

Verse 16.—"Who in times past suffered all nations to walk in their own ways." Compare chapter 17:30. The "times past" were the times of God's forbearance with the nations, when God wrought with Israel in preparation for the Gospel. We can be sure that Paul included the call to repentance, as he did to the Athenians.

Verse 17.—"Nevertheless he left not himself without witness, in that he did good." All the gifts of nature are in reality the gifts of God, and witnesses of His goodness, calling men to repentance (Rom. 2:4).

Verse 18.—"And with these sayings scarce restrained they the people." It was no easy thing to turn fanatical pagans from their purpose.

Verse 19.—"Stoned Paul, drew him out of the city, supposing he had been dead." Probably their disappointment and chagrin at having mistaken two Jews for gods predisposed them to this contrary action. The Antioch mentioned in this verse is Pisidian Antioch, not Syrian Antioch. The Jews led the riot against the apostles. Paul must have been very close to death to have been left for dead by this infuriated crowd. Some believe he was actually dead.

Verse 20.—"He rose up . . . and . . . departed with Barnabas to Derbe." Whether dead or near dead, his recovery was miraculous—no hospitalization, no medical attention, no long period of recuperation, but an immediate return to normal strength, so that he carried on without interruption.

#### The Heart of the Lesson

The "hidden years" in Tarsus were part of the training of this man who was destined to do more for the Kingdom of God than any other mortal. There is a danger among us of being in too big a hurry to get into the work, at the expense of necessary training and disci-

#### Last Week's Lesson

2. April 12.—Paul's Conversion at Damascus. Acts 7:58 to 8:3; 9:1-30; 22:1-21; Galatians 1:1; Philippians 3:4-6

#### Next Week's Lesson

4. April 26.—Paul's Conflicts in Corinth . . . . . Acts 15:36 to 18:22

pline. In these days of hasty ordination we need to be reminded of Paul's command to Timothy, "Lay hands suddenly on no man" (1 Tim. 5:22).

In the fullness of time God's place was ready for God's man, and Barnabas sought out Saul for the work in Antioch. A God-called man does not need to go around inviting calls or offering himself as a candidate. God has His own ways of bringing His appointed servants into their appointed place.

Not all are appointed to settle in one place for a lifetime. Frequently a man's "first church" is a preparation for a wider ministry, and churches must be prepared to release their best ministers for the larger field. Antioch was honored by being established as home base for world missions. Happy is the church whose outreach touches the ends of the earth. Think of having the Apostle Paul as your first missionary!

The first missionary journey was rugged going. It was too much for young John Mark (chap. 13:13), but Paul and Barnabas pressed on. At Lystra they were really in heathen territory, and they met with the same challenge to the power of the name they represented as did Peter and John in Jerusalem in the

very beginnings of the Gospel (Acts 3:1-11). They could not ignore that man, a cripple from birth. Notice, they did not mention the name of Jesus in commanding the cripple to rise up and walk. His name was not known here at Lystra, as it was in Jerusalem. Nevertheless they wrought in that name, and the man leaped and walked as if he had been doing so all his life.

The populace could think of no other explanation than that which their superstitions suggested, and only the most strenuous objections on the part of the apostles prevented the sacrifice from being offered to them as gods. In this delicate situation they bore a brave testimony.

The disappointed Lycaonians lent a ready ear to the Jews who came from Pisidian Antioch and Iconium with their malicious pratings against the apostles. To think that they had mistaken two wandering Jews for Jupiter and Mercury! They were angry with themselves, and ready to put out their venom on those who they believed had deceived them. So they lent their support to the slanderers, and countenanced the stoning of one of their "gods." It is certainly no safe thing to put confidence in men, who are so fickle. They will worship you today, and stone you tomorrow.

"But God . . . !" The stones could not destroy God's messenger, much less His message, which is still "the power of God unto salvation to every one that believeth."

#### Outline of the Lesson

- 1 Called to the ministry of teaching (Acts 11:25, 26)
2. Called to the ministry of evangelizing (chap. 13:1-4)
3. Called to the ministry of healing (chap. 14:8-10)
4. Called to the ministry of suffering (vs. 11-20)

#### Topics for Development

*Barnabas, the Encourager.* The story of Barnabas is one of constant encouragement. Think of the following incidents:

1. Encouraging a needy church (Acts 4:37)
2. Encouraging a new convert (chap. 9:26-28)
3. Encouraging a novel development (chap. 11:19-30)
4. Encouraging a young minister (vs. 25, 26)
5. Encouraging a youthful failure (chap. 15:36-41)

*The Hidden Years.* How long was Saul in Tarsus between his departure from Jerusalem (Acts 9:30) and his call to Antioch (chap. 11:25, 26)? And what did he do during that time? These questions are difficult to answer. The chronology of the early years of the Apostle Paul is not fully established. He may have been six years or more in his native

## Questions for Teacher and Class

By J. C. Macaulay, D.D.

HOW successful was Saul's persecution of the church in Jerusalem?

2. How did Saul's persecution of the church in Jerusalem fail?

3. What pauses did Saul have in his life before being launched into his apostolic labors?

4. For what two outstanding benefits was Saul indebted to Barnabas?

5. What made Saul a specially suitable minister for the church in Antioch?

6. What relation is there between the healing of the cripple in Jerusalem (Acts 3:2-8) and the healing of the cripple in Lystra?

7. With whom do Paul and Barnabas stand in marked contrast in their refusal to accept worship?

8. Where besides Lystra did Paul argue from nature to God?

9. How did Paul's argument with Jews differ from his argument with heathen Gentiles?

10. What scene do you think came to Paul's mind when the stones were flying?

(Answers on page 301)

city, and we can be sure he was not idle. He would certainly be witnessing, and just as surely he would be studying. His Gospel must face the arguments of Judaism and of Greek philosophy, must prove its superiority to the mystery religions, and must answer the paganism of his day. His disciplined mind would not rest without a complete apologetic, and there can be no doubt that he busied himself searching the Scriptures and establishing his mind in the whole range of doctrine. Some believe that it was during his period of waiting in Tarsus that the remarkable visions recorded in 2 Corinthians 12:1-4 were granted to him. It is clear that those were years of preparation. When we add up the three days of blindness in Damascus, the period in Arabia (some portion of three years), and the hidden years in Tarsus, we can see that this man was no novice when he was finally launched upon his apostolic labors.

#### Personal Applications

Patronage is more dangerous than persecution.

If you cannot be a Paul, you can be a Barnabas, encouraging some young Paul in the way.

If you would be a Barnabas, of two things you must be free—prejudice and envy.

We have a Gospel that can make groveling men stand upright; then do not be afraid to proclaim it.

When men worship you, beware; tomorrow they will stone you.

God calls first to the discipline of preparation, then to the adventure of service. Do not try to bypass the former, or the latter will be poor indeed.

#### Golden Text

2 Cor. 5:20.—“We pray you in Christ's stead, be ye reconciled to God.” Christ stood in our stead, as our sin-bearer, and it cost Him the cross. We are asked to stand in His stead, as His ambassadors. What if we share His cross? We shall then share His glory. Remember, we must represent Him by our lives as well as by the witness of our lips.

ELMHURST, ILL.

#### From the Platform

By Joseph Edwin Harris

#### SUGGESTED HYMNS

“O What a Saviour That He Died for Me”  
“We've a Story To Tell to the Nations”  
“I Am a Stranger Here”

**A Prayer Before the Lesson.**—O God, our Father, for the mercy that has set us in a land where the Word of Life is known and Christian influence abounds, we thank Thee heartily. For those who live where Christ has not been preached, we pray. How shall they hear without a preacher? Stir up Thy people to get the message to every unreached tribe. If some of us should be Christ's mes-

sengers far from here, make us willing to go, and lead us out, Thyself. But make us all ambassadors of Christ wherever we are, seeking to turn others to Him. Lead us this very week to someone we may win to the Lord, and help us to use our opportunity. Bless Thy Word to our hearts today. Revive Thy Church, bring sinners to repentance, and purge our land of evil. Help the tired, the sorrowful, and the sick. Deliver those tied by evil habits, and cause Thy Gospel to win yet more glorious victories in the saving and transforming of sinners than ever before. Forgive our every sin, and make us obedient to Thy will in everything, for our Saviour's sake and glory. Amen.

**After the Lesson.**—In his missionary work Paul thought of himself as an ambassador for Christ, His representative voicing His message; and that message was a plea for men to be reconciled to God. A young Scotsman who survived the sinking of the *Titanic* later told this story of that tragic night. As he drifted on a spar in the icy water, a wave brought John Harper of Glas-

gow close to the young man. Harper, too, was clinging to a piece of wreckage, but even in that hour he was about his Master's business. He shouted to the younger man, “Are you saved?” “No, I am not,” replied the other. “Believe on the Lord Jesus Christ, and thou shalt be saved,” said Harper, as a wave bore him away. A little later they were washed near one another again, and again Harper asked, “Are you saved

### AMBASSADORS OF CHRIST ANNOUNCING TERMS OF AMNESTY FROM GOD

now?” “I cannot honestly say that I am,” came the reply, and once more Harper repeated the Gospel text he had used before. Just afterward that servant of God relaxed his hold and sank, while all alone in the night, the young man trusted himself to Christ and became John Harper's last convert. Harper was an ambassador of Christ calling men to be reconciled to God, and there is no higher calling on earth.

A young student minister once came

#### Where Personal CHRIST-ianity Begins



Copies of Mr. Russell's cartoon on the dedication of a baby (issue of July 12, 1952), printed in blue on pink cards, may be had at 15c each, 2 for 25c, 10 for \$1, 100 for \$8, from the Rev. J. E. Russell, 945 Burton Ave., Cincinnati 29.

under the eyes of John Wanamaker for his clever and original methods. Wanamaker offered him \$10,000 a year to head up the advertising in his great stores, but the young preacher refused. When asked why he was so foolish as to turn down such an offer, he replied, "I have a bigger job than advertising merchandise." Asked what the job was, he said, "Preaching the Gospel." As an ambassador of Christ he had a much smaller salary, but a much bigger job. And everyone who knows the Lord, whatever he does for a living, should make it his chief business to be an ambassador for Christ, beseeching men to be reconciled to God.

CALGARY, ALTA., CAN.

### The Busy Men's Corner

By Tom M. Olson

"And the disciples were called Christians first in Antioch" (Acts 11:26).—Whether the name "Christian" was first given to the disciples by God or by man seems difficult to determine. Authorities differ. However, the Spirit of God inspired the Apostle Peter to use it in a good sense, viz.: "If any man suffer as a Christian, let him not be ashamed."

Dr. Ironside related the following incident: "I handed a Gospel booklet to a man on a train and he turned to me and asked, 'Why did you give me this book?' I replied, 'I thought you might be interested; and may I ask, Are you a Christian?' 'Well,' he replied indignantly, 'take a good look at me—do I look like a Jew or a Chinaman?' 'You look and talk like an American.' 'Then,' he responded, 'that is your answer.'"

Dr. Ironside continued: "'No; there are millions of Americans who are not Christians, and thousands of church members who are not Christians. What is a Christian? One who receives the Word of God in his heart, and is therefore born again through the power of the risen Christ in Heaven.' Such are Christians because they belong to Christ."

"The gods are come down to us in the likeness of men" (Acts 14:11).—"Ovid tells of a legend of the coming into that very region of Jupiter and Mercury long before. That city of Lystra had at its very gates a temple erected to Jupiter in memory of the (supposed) fact that Jupiter and Mercury had there descended. Immediately these people said: 'This is another epiphany of the deities; the gods have come again as our fathers told us they came long before' (Dr. Morgan).

The experience of Paul and Barnabas after healing the lame man is paralleled by the following incident: "A grateful father and mother knelt at the feet of a medical missionary to worship her as a god, for she had restored their child

to health. Hastily the missionary cried out to them, 'We are not gods. Worship the true God.' 'You must be a god,' they said. 'No one but a god could have saved our child.' 'Suppose,' said the missionary, 'that I wished to bestow a valuable gift upon you and sent it by the hand of one of my coolies; whom would you thank, the coolie or myself?'

"We would thank you, of course; the coolie is your servant.' 'And so I am God's coolie, by whose hand God has been pleased to send the gift of healing, and it is to Him you must now give thanks'" (Dr. Olmstead).

"We . . . preach unto you that ye should turn from these vanities . . ." (Acts 14:15).—Literally, "bring you the good tidings," as the message must be which sets forth to men the living God in the place of dumb idols. We can rest assured that the "good tidings" proclaimed by the Apostle Paul contained the story of redemption, as well as of creation; for he said, "Woe is unto me, if I preach not the gospel!"

Practically all missionaries begin their ministry to idolators by presenting the living God as the Creator of "heaven, and earth, and the sea, and all things that are therein." The book of nature, so to speak, carries a powerful message to all nations (Psa. 19; Acts 17:24; Rom. 1:20).

"Should you chance to go into a house, and see all the rooms exquisitely furnished and kept in great order, you would make no dispute but such a house was under the care and inspection of a master, and that he himself was preferable to all the furniture. Thus, in this palace of the world, when you cast your eyes upon heaven and earth, and behold the admirable order and economy of things, you have as little reason to question whether there is a Lord of the universe, and that He Himself is more glorious than the stars, and more to be admired than the works of His own hands" (M. Felix).

From the subject of creation it is comparatively easy to move on to the subject of a judgment day, and the need of repentance—and even to the fact of the resurrection of the Lord Jesus—as the apostle did on Mars' Hill (Acts 17:29-31).

"Having stoned Paul, drew him out of the city" (Acts 14:19).—The Jews that came to Lystra from Antioch and Iconium evidently spread the report that the miracle performed on the cripple was wrought by evil powers. The Jews did not hesitate to say that the Lord Jesus cast out demons through Beelzebub, the prince of demons. The heathen were susceptible to sudden changes of temper. See Acts 28:6. Even Christians have need of watching their tempers.

I read an interesting thing about a man who was conscious of his weakness in the matter of temper. He had a plan which helped him to control it. He arranged with his servant to bring him a

plain piece of paper in an envelope, whenever his voice was raised sufficiently to be audible in the anteroom. When handed the envelope, he would leisurely open it, remove the paper, look at it, and calm himself.

"Howbeit, as the disciples stood round about him, he rose up" (Acts 14:20).—"The Greek," says Dr. Lumby, "conveys the impression that this was as a resurrection from the dead, and that the restoration of the apostle, and his immediate exhibition of vigor and boldness to enter again into the city, was the effect of a miracle. That one stoned and left for dead by a savage mob should revive and go about as if nothing had befallen him must have been a still more striking evidence of the mighty power of God present with these teachers than what the people had seen before in the restoration of the cripple."

It is quite generally believed that this stoning of the apostle was the very time he was "caught up to the third heaven," and received the abundance of revelations which he mentions in 2 Corinthians 12.

WAWONA, CALIF.

### Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, this thing of being a missionary is no "soft snap"—far from it. The greatest missionary triumphs have been won only through severe trials and hardships. I have just been reviewing the life of Adoniram Judson, one of God's greatest missionary servants who, over a hundred years ago, did a monumental work in Burma, a hitherto unoccupied field. His experiences there were too horrible to be described by words. Not only were the natives hostile to him and to his wife, but they subjected these two faithful servants of God to every possible cruelty, yet they persisted in delivering the Gospel message, until finally getting a toe hold, they laid the foundations of a great and growing Christian work.

Judson was born and reared in a devout Christian home. His father was a Congregational minister and had high hopes of his son's following him as a preacher; but the young man was very talented and felt that the ministry was too narrow a path for his brilliance and education. He joined a traveling theatrical troupe and shared with them their scoffing and scorn of religion. He afterward, himself, stated that he "lived a wild and reckless life."

But one night he had a tragic experience, too lengthy to describe here, in which God spoke to him in a very definite way. His home training also came to the fore, and the young man literally prostrated himself before the Lord and exclaimed, "Lord, what wilt thou have me to do?" The result was his going

with his young wife on the pioneer adventure in Burma, which added one of the most glorious pages to the history of Christian missions. Get a life of Adoniram Judson, fellows, and read it. It will do your soul good.

Coming around to this lesson on the first missionary journey of Paul and Barnabas into Asia Minor made me think of Judson, because Paul as a young man was also headed in the wrong direction, when God struck him down before the gates of Damascus and turned him squarely around to face and follow a directly opposite course. Paul also was highly talented and had a wonderful education. It was Paul who first in the record, on his face in the presence of Jesus, cried out, "Lord, what wilt thou have me to do?"

We do not know so much about Barnabas, but, as I have stated before in this column, some scholars believe Barnabas was that rich young ruler who had asked Jesus what he should do to

inherit eternal life; and when our Lord told him to go sell his property and give the proceeds to the poor, and to take up his cross and follow Him, he went away sorrowful. Well, whatever Barnabas may have been, he surely afterward made good. It was Barnabas who introduced Paul to the other followers of our Lord, and boldly defended him when they were about to discredit him and to deny him their fellowship in the Gospel.

Paul and Barnabas had varied and trying experiences. In some places they received a friendly welcome from certain groups, at others they were scorned and rebuffed. But the strangest incident was at Lystra, where they at first were made the objects of worship. The miraculous healing of the poor fellow who was a helpless cripple from birth caused the people to look upon them as gods—Jupiter and Mercurius; and even while the missionaries were vigorously protesting such adoration, there came men from Antioch and Iconium who turned the worshipers into persecutors, setting upon them and stoning them until they left Paul for dead, after dragging him out of the city. Such is the fickleness of unregenerated human nature, and it is this kind of treatment that missionaries sometimes have to endure.

But our Saviour has said, and it is in immortal words in the record: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). Doubtless, fellows, if you could interview Paul and Barnabas and Adoniram Judson in Glory now, they would leave you in no doubt. They would not have had it different, for the Lord gives back a hundredfold everything His servants sacrifice for Him.

WEAVERVILLE, N. C.

✽

## My Class of Girls

By Vivian D. Gunderson

PAUL BECOMES A MISSIONARY

**L**AST week we read about Paul's conversion. Today we will read about his commission as preacher of the Gospel. As soon as Paul himself was saved, he started to preach the Gospel in Damascus, the very city where he had expected to stamp out the name of Christ! The unconverted Jews of Damascus were furiously angry at this complete reversal in him, so the Christians urged him to leave, knowing that his life was in constant danger. The gates of the city were watched night and day to prevent him from getting out of the city alive. One dark night the Christians in Damascus lowered Paul over the side of the city wall in a large basket, and so he got away. Although he had started to witness for Jesus as soon as he was converted, he had to learn

more before he was ready to be sent forth.

So after his escape from Damascus the Holy Spirit led him to the Arabian desert for three years, to learn more of the glorious Gospel, direct from the Lord Himself.

After that, Paul went back to Jerusalem. At first the believers of that city were afraid of him, knowing how bitterly he had persecuted Christians when he had been there before. They thought he might be pretending to be a Christian in order to find out all about them, the better to destroy them. But one of them named Barnabas, who talked with Paul, became convinced that he was truly born again, and only desired now to serve the Lord. So he took Paul to the Apostles Peter and James, and persuaded them that he was a changed man, and then he was admitted to the fellowship of the believers.

But how angry the Jewish leaders at Jerusalem were! No doubt many who had condemned Jesus were still in office there. They had been pleased when, a few years before, Saul of Tarsus had left their city to go to Damascus to stamp out the Christian faith. But now he was back again, preaching it himself! They plotted to kill him, just as they had plotted to kill his Master before him. So Peter and James advised him to leave Jerusalem when he had been there only fifteen days. They escorted him as far as Caesarea, and he went back home to Tarsus.

Some of the Christians who had been scattered from Jerusalem after the martyr Stephen was killed had gone as far as Antioch. There, as they told of Jesus, numbers of Greek people believed. When the church at Jerusalem heard this, they sent Barnabas to Antioch to investigate. He exhorted the young converts "that with purpose of heart they would cleave unto the Lord." Then he went to Tarsus to find Paul. He felt that Paul was the man to teach these Greek Christians. This was according to the Lord's will, for Barnabas was full of the Holy Spirit.

Read Acts 11:25, 26 and find out how much time Paul spent teaching the believers in Antioch. (One year.) And that was a fruitful year, for the new Gentile Christians grew in the knowledge of the Lord till outsiders called them "Christians," or followers of Christ.

Now read Acts 13:1-4. Notice that Paul was commissioned by the Holy Spirit first, then by the Church. Paul's first missionary journey is most interesting, but today we have time only to read about his experiences at Lystra. In that city he was more honored by the people than anywhere else, then more cruelly persecuted.

Read Acts 14:8-20. The people of Lystra had not seen such a miracle before. A man who had never walked was suddenly and completely cured. Not knowing the power of the true and living

## Little Jetts Teach the Lesson

By Wade C. Smith

Reaching out from  
Antioch



Acts 14:8, 9



v. 10 (a)



v. 10 (b)



vs. 11-13



vs. 14-18



v. 19

God, they decided that two of their gods had come to visit them in the likeness of men, so prepared at once to worship them. Read verses 12 and 13.

If Paul and Barnabas had not been so devoted to the Lord, they might have said to each other, "Let them go ahead with their worship. It will be interesting to see how they carry it on. And it will be quite an experience for us. We may never again be considered so great." But Paul and Barnabas were not like that. They had come to introduce their Saviour, and to honor Him. They could never let themselves be worshiped. Find out what they did in verses 14 to 18. (They ran in among the people, tearing their clothes.) In an Oriental country this was a sign of great distress. Then they gave a short message, turning the thoughts of the people to the true and living God, instead of to their false gods.

Now read verses 19 and 20. What a sudden and terrific change! The same day that the people had almost insisted on worshipping these men of God, they were stoning Paul to death! Since he was Christ's ambassador, representing Him wherever he went, the treatment he received here at Lystra would remind him of the sufferings of the Lord Jesus on His last visit to Jerusalem. On Palm Sunday He had been given a royal welcome. The following Friday the people of that same city shouted insistently, "Away with him, crucify him." And they *did* crucify Him.

Paul was miraculously healed after this stoning, but he must have suffered terribly while it was going on. However, even this did not discourage him from witnessing for Christ. He knew that being an ambassador for His Lord was a lifetime job, so he went faithfully on with his duties. He continued his missionary journey with fearless zeal, even returning to Lystra to encourage the brethren a short time later.

What sort of ambassadors are we? We may not have been commissioned to be preachers of the Gospel, but we have been commanded to *live* the Gospel, and to tell others what Christ has done for us. Are we doing this? Or have we been discouraged by a little bit of persecution? Let us pray that we may be faithful ambassadors for Christ and that, because of our witness, many others may be reconciled to God.

FERNDALE, WASH.

### For Junior Teachers

By Ruth E. Dow

Topic and Scripture:  
Paul Becomes a Missionary  
(Acts 11:25, 26; 13:2, 3; 14:25-27)

**O**PEN class again with the words of Matthew 28:18-20. These words were spoken to Peter, John, Matthew, and others after they had followed the Lord Jesus for three years. Do you

remember what Peter and John and their brothers were doing when the Lord first called them? (Matt. 4:18-22.) What was Matthew doing? (chap. 9:9.) After the Lord had returned to Heaven, He called Saul. What was Saul doing? The Lord's workers can't be lazy people, can they? If you want a big job with the Lord Jesus—He's probably watching how carefully you do your present jobs at home and at school.

Thinking again about Saul: where did he live as a boy? where did he go to school with a good teacher? where was he going to make prisoners of Christians? When he began to carry out Christ's great commission, he had trouble: trouble in Damascus, trouble in Jerusalem. Do you know how he got out of Damascus? (Acts 9:23-25.) Find where he went from Jerusalem (vs. 29, 30). Back home to Tarsus! To tell his own folks about the Lord Jesus probably. But some of his relatives (perhaps not in Tarsus) were Christians already and telling others! (Rom. 16:7.)

By and by a new church was started way up beyond Damascus, at Antioch. (Use a map.) It was a great and wonderful city in Saul's time. The city wall was so wide and strong that a four-horse chariot could be driven on top and not fall off! There were many beautiful buildings and amusement places. Many kinds of sin were there, too. The church grew so fast that its leader, Barnabas, needed help. He set off to find Saul to help him. Perhaps he went by boat, perhaps by land. Who will show on the map how he would go by boat? by land? I have an idea Saul was so glad to be wanted, and to have this work to do for the Lord! Now he was a real preacher or teacher. And the people who loved the Lord Jesus Christ first got the name we now call them. Christians, in that city! Did you ever speak of Christ or act so much like a follower of His that you were called a Christian? Maybe you were called that name as praise; maybe you were called it as making fun of you. But either way, you can be glad. Do you remember what Peter said about that? (1 Pet. 4:16, Memory Verse for March 22.)

Only a year did Saul stay in Antioch. The Lord had new work for him and Barnabas to do. (Read Acts 13:2, 3.) Where did they go? (Follow the line of the first missionary trip on a map.) It was on this trip that the Jewish name, Saul, was changed for the Roman name, Paul. Several boys and girls will tell you of these missionaries' experiences. (Assign previously for report: 1. Acts 13:6-12; 2. Chapter 14:8-18; 3. Verses 19, 20.) Did they get back safe to Antioch? (vs. 25, 26.) What do you suppose was about the first thing they did? (v. 27.)

Suppose they had found out that foreigners (Gentiles) couldn't be saved! Then you and I could not be Christians! But God *has* "opened the door of faith" to us. Have you believed in the Lord

## Like a Gift From Above



## At Last I Can Hear Again

Oh, what a blessing to come out of that lonely world of silence . . . to enjoy music, movies, church and social life again as I hadn't done for years! How grateful I am for the helpful FREE book that showed me how to hear again with such amazing clarity and ease. Why don't you find out if it can help you too? No cost . . . no obligation. Just mail the coupon.



# Beltone

QUALITY HEARING AIDS

Individually Fitted—Personal Service  
BELTONE HEARING AID CO.

Dept. 3744, 1450 W. 19th St., Chicago 8, Ill.

### Mail for FREE BOOK

Beltone Hearing Aid Co. — Dept. 3744  
1450 W. 19th St., Chicago 8, Illinois  
Please send me, without obligation, a  
FREE copy of your new book that tells  
about the latest electronic way to over-  
come hearing loss.

Name.....

Address.....

Town.....State.....

### HAS GOD CALLED YOU?

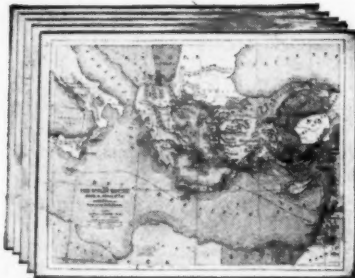
• Consecrated single women doctors, nurses, teachers are urgently needed in India and Japan to work among women and children through our hospitals, orphanage, rescue home and Bible training schools. Our Society, founded in 1862, is undenominational, evangelical. We welcome your prayerful support.

Write for free literature.  
**WOMAN'S UNION MISSIONARY SOCIETY**  
OF AMERICA

45 Astor Place, Room 316  
New York 3, N. Y.



**You're there with a MAP!**



**COKESBURY CLASS MAPS**

**A**CCURATE, graphic, colorful! These big (22 x 28 inches) *Cokesbury Class Maps* bring the cities and countries of Bible lands right into your classroom for easier teaching and clearer understanding. Big, yet geographically detailed, they give a clear concept and thorough understanding of Bible countries as a whole.

Printed in five colors on high quality map paper—a worth-while, lasting investment in better teaching.

• Just a suggestion—you'll find maps particularly helpful during April to September in connection with the International Uniform Sunday School Lessons series on "Paul and Some of His Letters" and "Letters to Churches and Pastors."

**THE MAPS**

- (1) NEW TESTAMENT PALESTINE
- (2) OLD TESTAMENT PALESTINE
- (3) EGYPT TO CANAAN
- (4) ROMAN EMPIRE AND JOURNEYS OF PAUL
- (5) EARLY BIBLE LANDS

**SET "B"**

Five maps—with convenient 70-inch extension tripod, removable top bar for easy handling of maps, and heavy paper storage case . . . \$12.50 per set

**SET "A"**

Five maps—tin-edged top and bottom. With tube case for storage . . . \$7.00 per set  
Single maps . . . . . each \$1.50

**At Your Church Supply House  
ABINGDON-COKESBURY PRESS**

Jesus and walked through that door to God? Where were you first called Christian? Or will it be today? "The disciples were called Christians first in Antioch" (Acts 11:26. Memory Verse).

A picture of modern Antioch is shown in the *National Geographic Magazine*, December, 1926, page 667. There is a Christian community in the city today.

ORONO, MAINE.

**The Illustration Round Table**


Leaflets giving a list of the lessons for 1953 and explaining the conditions upon which illustrations are accepted may be had from the Times for 15 cents a copy. \$1 is paid for each illustration accepted, and \$2 for the best one. Illustrations must reach the Times three months in advance of the lesson, and should not be clipped from earlier "Illustration Round Tables." Preference is given to illustrations on the printed lesson text. Readers are asked to limit the total submitted on each lesson to four illustrations.

**The Biggest Job on Earth.**—We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God (2 Cor. 5:20, Golden Text). A city missionary overheard two workmen, who were decorating part of the mission hall, discussing him. Said one, "Say, Sandy, wouldn't you think a smart guy like that minister would have a bigger job than a joint like this?" To the missionary's delight, Sandy, a broad-spoken Scot, and a true Christian, answered: "Haud your wheest, mon, an' yer talk o' guys and joints. Do ye no ken this wee mission hall has been like to the gate o' Heaven to many a puir sinner, an' yon missionary has the biggest job on earth—he's the Lord's ambassador."—As told to me by the missionary. Sent by Mrs. J. Shields, Toronto, Can.

**The Value of Church Attendance.**—They assembled themselves with the church (Acts 11:26). A certain governor of Surinam once asked his Negroes why they always wanted to go to church in order to sing and pray together when they could do so privately at home. They were standing by a coal fire, and a Negress answered: "Dear master, separate these coals and they will at once die out, but what a pleasant fire they afford when they all burn together!" Going to church is not simply the act of going to church; it is more. When you go to church you testify that you love the Word of God; when you go to church you preach a sermon to the nonchurchgoer that he is not a beast of burden, but a human being, rational and spiritual. Merely going to church can save no man, but not going to church damns many a person.—From the Expositor. Sent by J. A. Clark, Southport, Eng. Prize illustration.

**No Money—No Learning—But Joy.**—He leaped and walked (Acts 14:10). A prayer meeting was being held at a mission chapel. A poor coolie came and kneeled. He could not understand even the simple Gospel message. While others were rejoicing, he kept on saying, "Jesus!

**Buffalo Bible Institute** 827 Delaware Avenue  
Buffalo 9, New York



**This Joyful Life . . .**

"THE joy of the Lord—your strength" is one of the major experiences of the student at B.B.I. Daily family devotions and evening quiet hour keep spiritual life constantly at high level. Under Faculty direction, students also sponsor the daily chapel program; and during residence are urged to serve regularly with the church of their choice.

You, too, may join this happy life. Write at once for handsome new descriptive Catalog direct to Desk T

Editorial Staff of Student Annual. 6

**RABBI DANIEL ZION**—converted Jewish scholar and religious leader—formerly Chief Rabbi of Bulgaria—one of the most talked about and most respected men in Israel today.

**God's man for this hour in Israel**

Rabbi Zion is now helping in the Gospel ministry of the International Board of Jewish Missions to the hungry souls of Israel.

Rabbi Zion is being mightily used of God in the salvation of Jewish souls. Pray for this phase of our worldwide ministry to Jews. Give it your wholehearted support.

Send for our free newsletter about Rabbi Zion and his work. Write dept. S

" . . . let Jerusalem come into your mind." Jer. 51:50

**International Board of Jewish Missions, Inc.** JACOB GARTENHAUS, D.D., Lit.D., Pres.,  
P. O. Box 1256, Atlanta 1, Georgia

Jesus!" which was all the prayer he knew. Soon he rose, and with a happy face, he said: "I am only a poor coolie; I have no money and no learning, but in my heart I have an unable-to-speak-it-out joy."—*From the Christian Herald. Sent by Mrs. B. Downen, Eastbourne, Sussex, Eng.*

**The Gratitude of Heathen Parents.**—*Brought oxen and garlands unto the gates, and would have done sacrifice with the people (Acts 14:13).* A few weeks ago as I was passing through an outcaste village I heard a poor mother weeping in the very depths of despair. When I inquired the reason, I was told that she had buried her two oldest sons and that the youngest boy was also dying. I hurriedly went home and returned with some medicine and gave it to the boy. I put him on a bread and milk diet, and the mother gladly gave the child into my care. I called every day for two weeks bringing the milk and bread—they could not afford these things—and giving directions not to give the child anything but what I brought. It was a cause of great joy to me to see the little boy gradually recovering. Before I gave him any medicine or food I called the parents, and as we knelt on the ground I definitely asked the dear Lord Jesus to bless the medicine and food and heal the boy and save the parents from all their sins. They were greatly moved by my prayers, and I often saw the mother wipe away her tears. How gladly they drank in the words and asked questions regarding the way of eternal life! When the child had fully recovered, the parents were so grateful that they fell down before me and began to kiss my feet. (This is an Oriental custom, mostly practiced among the outcaste people.) In fact, they were ready to worship me, but I strongly rebuked them and showed them the folly of worshipping anyone except the true God and Jesus Christ whom He had sent to save them from their sins. One day both the mother and father confessed their sins and accepted Jesus as their personal Saviour. It was so sweet to hear the dear mother pray and ask the Lord Jesus to help her and her husband lead better lives in the future, and that by His help they would drink no more kallu (intoxicating drinks). They are poor outcaste people who can neither read nor write, but we take courage knowing that "faith cometh by hearing, and hearing by the word of God."—*From missionary Paul Rostad, in the Moody Church News. Sent by Albert Mygatt, David City, Nebr.*

**The Lesson of the Meat Chopper.**—*The living God, which made heaven, and earth (Acts 14:15).* The American Magazine once published an article giving a businessman's statement of why he knows there is a God. He had been frankly facing the wonders of the stars

and planets, their system and order; then he said, "It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with its separate orbit, all balance so wonderfully in space—it may be that they just happened; it may be that by a billion years of tumbling about they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I do know, that you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you'll never have a meat chopper."—*From the Christian Herald. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.*

**How Far to Heaven?**—*Nevertheless he left not himself without witness, in that he did good (Acts 14:17).* A student from the seminary was going out one day to conduct a service. He carried his Bible with him. On the streetcar a sour-visaged fellow, who feared not God nor regarded man, snarled at him: "Young fellow, how far is it to Heaven?" Without hesitating a second the student made reply, "Just one step, sir: out of self and into Christ."—*Could Gabriel have given a better answer?—From the United Presbyterian. Sent by M. Irene Jury, Glendale, Calif.*

**"What Did You Suffer?"**—*And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead (Acts 14:19).* I saw in a dream that I was in the Celestial City—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. Somehow I found that the saint who stood next to me had been in Heaven more than 1,860 years. "Who are you?" I said to him. (We both spoke the language of heavenly Canaan, so that I understood him and he me.) "I," said he, "was a Roman Christian; I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set afire to light up Nero's gardens." "How awful!" I exclaimed. "No," he said, "I was glad to do something for Jesus. He died on the cross for me." The man on the other side then spoke: "I have been in Heaven only a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I, too, learned to love Him. My fellow countrymen killed the missionary, and they caught and bound me. I was beaten until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me." "How terrible," I said. "No," he answered, "I was glad to die as a Christian. You see, the missionaries had told

**Gospel BLOTTERS**  
In color, with art work and appropriate scripture. Ideal for gifts to customers, or when paying bills by check.  
SEND 50c FOR A SELECTION  
THE BIG BROTHER TRACT BAND-BOX 558 AKRON 9, OHIO

**The Old Truths Freshly Presented**



Studies in God's Word which will not pass away, prepared especially for the spiritually hungry. Each issue packed with Bible Expositions, Prophetic Helps, Current Events in the Light of the Bible, Question Box, etc. Every page Bible-centered.

Introductory offer—12 big monthly issues—only \$2.75. Sample copy 25c. TAKE ADVANTAGE—WRITE TODAY!

**OUR HOPE MAGAZINE**  
Frank E. Gaebotain, Publisher E. Schuyler English, Editor  
Dept. ST, Box 146 Waretown, New Jersey

**IT'S FREE** **IT'S NEW**

**CONQUEST**

a vacation school plan **COMPLETE** to the last detail

**Conquest for Christ**  
thru **DVBS**

this **FREE** informative expedition guidebook "CONQUEST"...

It's chock-full of proven ideas and valuable information that will be of tremendous help to DVBS teachers and directors. It's new, it's large in size (8½" x 11"), it's complete. Includes everything for DVBS planning as well as a preview of 1953 ALL-BIBLE VACATION SCHOOL LESSON.

**yes!** Please rush to me a **FREE** copy of "conquest," teachers' and directors' guidebook for DVBS '53.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ ( ) STATE \_\_\_\_\_  
DEPT. 555-43

Available at your favorite dealer or  
**SCRIPTURE PRESS**  
434 S. Wabash, Chicago 5, Ill.

CLIP AND SEND TODAY

## A Complete Course for Your VACATION BIBLE SCHOOL

Here you will find the perfect answer in a complete Bible-centered course, with the sole aim of bringing the boys and girls to a saving knowledge of the Lord Jesus as their Saviour.

### FOR THE BEGINNERS

"God Our Father and His Loving Care"  
Outline Pictures for Beginners  
Series I and II—8 cents each  
Handbook for Teachers—60 cents

### FOR PRIMARY GRADES

- I. "Children of Our Heavenly Father"  
Pupil's Workbook—16 cents  
Handbook for Teachers—60 cents
- II. "What Our Lord Jesus Wants of Us"  
Pupil's Workbook—16 cents  
Handbook for Teachers—60 cents
- III. "We Are the Lord's Witnesses"  
Pupil's Workbook—16 cents  
Handbook for Teachers—60 cents

### FOR JUNIOR GRADES

- I. "Our Heavenly Father's Guidebook"  
Pupil's Workbook—16 cents  
Handbook for Teachers—60 cents
- II. "We Use God's Guidebook"  
Pupil's Workbook—16 cents  
Handbook for Teachers—60 cents
- III. "We Tell of God's Guidebook"  
Pupil's Workbook—16 cents  
Handbook for Teachers—60 cents

### FOR THE INTERMEDIATES

The New Life in Christ—60 cents  
His Unchanging Word—75 cents

Each course covers a ten-day period. Practical to use and low in cost, these complete courses will meet your every need, bringing joy and blessing to both teacher and pupil.

The TEACHER'S MANUAL takes you from the very first step in organizing the vacation Bible school to the closing demonstration program. It is integrated with the Handbooks and has pages of Bible drills, memory work, hymn stories, Bible handwork with sketches, Scripture choruses with music, object lessons, blackboard talks, and over thirty interesting missionary stories.

\$1.00 a copy

Send for Complete Descriptive V.B.S. Circular

AMERICAN SUNDAY-SCHOOL UNION

1816 Chestnut Street

::

::

::

Philadelphia 3, Penna.

me that Jesus was scourged and crowned with thorns for me." Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money that sent men like John Williams to tell the heathen about Jesus?" And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasures; of my extra clothing, and costly car, and many luxuries; and I realized that I did not know what the words of Jesus meant: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—*From Biblical Missions. Sent by Martin M. Hyzer, Andes, N. Y.*

### For Primary Teachers

By Helen E. Odenwelder

AREN'T miracles exciting? Who can think of some miracles that the Lord Jesus did? Yes, He raised dead people to life. He made sick people well. He made lame people walk. Oh, He did many wonderful things, didn't He? Because He is God's Son, He can do anything (Jer. 32:17; Luke 1:37). Always remember that the Lord Jesus can still do miracles today (Heb. 13:8).

Elizabeth was very, very sick. She was so ill that the doctor and nurses thought she would not live. So people prayed and asked the Heavenly Father that, if it were His will, Elizabeth would get well. And do you know what? Almost at once, she opened her eyes and began to talk to those who were around her bed. And she became entirely well. Miracles like that happen very often. The Lord Jesus loves to do that which seems impossible, even today!

The Lord Jesus loved to do miracles when Paul lived, long, long, long ago. In today's lesson we learn of three miracles that only the Son of God could do.

You remember that Paul hated the Lord Jesus Christ before he met Him on his way to Damascus. He believed that people who loved the Lord Jesus as God's Son should be severely punished. And Paul (who at that time was called Saul) did everything he could do to see that they were punished.

But do you know what happened? Immediately after Paul believed on the Lord Jesus, he himself started to preach and tell others about Him (Acts 9:20). In fact, he took three long journeys (the first one lasted three whole years!), and he took them for only one purpose: that he could tell everyone that the Lord Jesus Christ is truly the Son of God. Isn't that a miracle? First he hated Christ Jesus and then he was willing to go anywhere and tell others how much he loved God the Son! Only the

## The Resurrection

At this Easter season let us not forget the millions of leprosy victims who suffer.

To some of them has come resurrection from sin's death through Christian leprosy missions. To some—but all too few!

Will you, in the name of the risen Saviour, give new life in soul and body to someone with leprosy? Send your gift to

American Leprosy Missions, Inc.  
156 Fifth Ave. (8-A) New York 10, N. Y.

## LIVING PICTURES

### CUTOUPS for the BIBLE STORY

The best cutout figures obtainable. Sufficient to tell hundreds of Bible stories.

### SCENIC BACKGROUNDS

Printed with vivid artists' oil colors, giving an unusual depth of color and a realistic beauty.

### VIS-U-FOLD

Fabric board, folds into compact roll. Telescoping aluminum tripod. Assembles in less than a minute.

Write for free folder to

### STORY-O-GRAPHS

P. O. Box 145M

Pasadena 16, California

### WINONA LAKE SCHOOL OF THEOLOGY

#### America's Most Unique Summer Seminary

**UNIQUE:** GREAT TEACHERS, COURSES, TIME, CREDITS, STUDENTS  
REGULAR SESSIONS, FLYING SEMINARS TO PALESTINE  
June 17 to July 25 July 25 to September 1

Founded by Dr. G. Campbell Morgan, 1920. Dr. J. A. Huffman, President

Write for copy 1953 Prospectus, Winona Lake, Indiana



Lord Jesus Christ could change a person so completely.

On his first long trip Paul and Barnabas (with whom he traveled) preached in the city of Lystra. Apparently there was no synagogue there, so they preached on the street. One of the men who listened had been crippled all of his life and had never walked. Paul could tell by looking at the man that he believed what Paul was preaching and that the Son of God could cure him. So Paul shouted, "Get on your feet and stand erect!" Then up he leaped and began to walk. Say! That certainly was a miracle, wasn't it?

The people who knew the man and saw what had happened to him became greatly excited over this miracle. They shouted, "The gods in human form have come down to us." You see, they had gods which they worshiped—gods made of wood and of stone, gods that had eyes but could see not, gods that had ears but could not hear (Psa. 115:4-7). They did not worship the true and living God who is in Heaven. So they felt that their gods—which were only make-believe gods—had suddenly come to life in the persons of Paul and Barnabas. Immediately they started worshipping them and making sacrifices to them.

Both Paul and Barnabas were horrified that they should do such a thing. They tore their clothes to show the people that they were terribly grieved. To give credit to someone other than God for the miracles which He alone can do is a terrible sin. Paul shouted, "Men, why are you doing this? We are merely men with natures like your own, who are telling you the good news, so that you may turn from these foolish things to the living God, who made heaven and earth and sea and all that they contain."

Suddenly an unexpected thing happened. Some Jews who hated Paul (because he now loved the Lord Jesus Christ) pushed their way through the crowds. They said evil and untrue things about him. In no time at all, the same people who had thought that Paul was one of their gods suddenly decided that he should be killed. They threw great stones at him. One and another and another. On and on, more stones and more stones. Finally they dragged poor Paul out of their city. It seemed that he must be dead.

All at once Paul opened his eyes. Then he stood up. And then he went right back to the city where he had been stoned, just as if nothing had ever happened. They had left him for dead. Now he was living. (*Teacher's Note:* J. R. Lumby records that "the Greek here conveys the impression that this was as a resurrection from the dead.")

And Paul was willing to live among those who hated him so dreadfully. This, indeed, was still another miracle!

LANCASTER, PA.

## This Week's Questions Answered

(The questions are on page 293)

1. It scattered the church (Acts 8:1).
2. It resulted in a widespread preaching of the Gospel (chap. 11:19-21).
3. Damascus (chap. 9:8, 9), Arabia (Gal. 1:17), and Tarsus (Acts 9:29, 30).
4. Barnabas first secured his acceptance by the church (Acts 9:26-28), and then introduced him to the church in Antioch (chap. 11:25, 26).
5. His Greek learning and Roman citizenship gave him more understanding of a Gentile group.
6. The healing of the cripple in Jerusalem was an early testimony to Jewry, while that at Lystra gave a similar testimony to the heathen world.
7. Herod Agrippa (Acts 12:21-23).
8. Athens (Acts 17:24-29).
9. With Jews he argued from prophecy to Jesus, with Gentiles from nature to God. See Acts 13:16-41.
10. Turn to Acts 7:57-60.

ELMHURST, ILL.

## Children at Home

### Something Special

By Mabel C. Stewart

LITTLE AZIZ dug her bare toes in the warm dust of Pakistan, as she took quick steps to keep up with her father's long strides. Aziz had shoes, lovely red ones, with funny, upturned toes, but they were nearly new, and why should she get them all dirty by wearing them along the dusty road to the railway station? The red shoes were tied carefully in a square of cotton cloth and balanced on Aziz' head. Her feet would bear washing better than the new red shoes. When the train ride was over, there would be another long walk before she reached home, and then she would wash her feet in the old village pond by the spreading banyan tree.

For Aziz was going home! She hummed a little song as she went along.

"Happy, little one?" asked her father, smiling.

"Why not, Father? School is out, and I'm going home, and I'll see Mother and Little Brother and the new baby. Why shouldn't I be happy?"

"We are happy, too, to have you home again. You can be a big help now, with the baby to care for."

Aziz' face grew sober. She said nothing.

"What's the matter?" asked her father. "Don't you want to help take care of the baby?"

"Oh, yes," answered Aziz, "and I can do other things to help Mother, but I wish I could do something else—something special."

## Shelton College

offers you an education founded upon the Bible as the infallible Word of God, the basis of all the best in the American Way of Life.



Write for a  
Catalog to

## Shelton College

340 WEST 55TH STREET  
NEW YORK 19, NEW YORK

Training Christian Warriors for  
the Twentieth Century Reformation

When answering advertisements, please mention The Sunday School Times as reference.

## ANNUITIES AT WORK...

## HELPING STRANGERS

in a  
strange  
city

An average of 300,000 people stay in New York City's hotels every day. Most of these people are alone and lonesome in the busy metropolis.

The New York Bible Society places Bibles in the rooms of over 100 hotels in the city. Grateful letters tell of the comfort and help that these Bibles bring.

When you purchase a New York Bible Society ANNUITY AGREEMENT you are personally helping in the distribution of Bibles to hotels—and in the many other phases of our Gospel ministry in New York City. You are also guaranteeing for yourself a dependable yearly income for life.

Learn how such an Annuity can benefit you—and others. Mail the coupon below.

REV. B. J. FANT, General Sec'y  
NEW YORK BIBLE SOCIETY

NEW YORK BIBLE SOCIETY, DEPT. 17  
5 East 48th Street, New York 17, N. Y.  
Please send me your free booklet describing  
the N. Y. BIBLE SOCIETY ANNUITY PLAN.

NAME \_\_\_\_\_  
STREET \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_

**GOSPEL LIGHT**  
Presents Its Great New 1953

**VBS COURSE**

"CRUSADING WITH CHRIST"

**With these Features . . .**

- ✦ One theme for the entire school.
- ✦ Four fascinating courses, pre-school through young people.
- ✦ Appealing and colorful manuals.
- ✦ New visual aids and crafts for all ages.
- ✦ "Crusader's Guide" for organizing school.
- ✦ The best modern teaching methods.
- ✦ Biblical, and missionary emphasis.

Write to Dept. 141

**ORDER YOUR SAMPLE KIT TODAY!**  
9 books—\$2.25 postpaid  
(Limit: one to a school)

**GOSPEL LIGHT PRESS**  
1214 South Brand Blvd.  
Glendale 4, California, or  
Spring Park, Minnesota

**IT'S A MAN'S WORLD...at**

**DEERFOOT LODGE**  
(for "men" 8 to 18)

Enjoy swimming, fishing, canoeing, hiking, camping out — all the land and water sports that develop strong bodies and alert minds.

On Whitaker Lake in the heart of the rugged Adirondack mountains.

Lots of good food. Strong Christian leadership. For information, write:

Dept. S Alfred A. Kunz, Director  
156 FIFTH AVE., NEW YORK 10, N. Y.

**DIETZ COMMUNION SERVICE**  
Individual

**NOISELESS!** Good for FREE catalog — lowest prices on quality outfits. Interlocking cushioned trays of 8 plates, base and cover.

Pastor's sack-comunion set. bread and collection plates, etc. "The House of a Thousand Things for Church and Sunday School."

WILLIAM H. DIETZ, Dept. 16 105 Wabash, Chicago

EXTRA GLASSES

**NEGRO PREACHERS**

respond to Bible teaching with special glory to God. Free correspondence lessons sent. Prayer helpers urgently needed.

**CARVER BIBLE INSTITUTE**  
Box 3, Station A Atlanta, Georgia

**Streamline Your D.V.B.S. with Famous FLANNEL AID**

• Nothing like it! Children delighted, teachers enthusiastic. Complete, Beginner through Intermediate. 3-year lesson cycle. Write for **FACTS** today.

**5 BIG REASONS**

True to the Bible, Saves Time, Saves Money, Makes Teaching Easy, Nothing Else Needed. Abundant Flannel Board material richly colored and flannelized. Lessons interesting, work books fascinating, program complete . . . Each day's activities correlated. Youngsters learn by doing and love it.

Write today for descriptive folder and sample lessons

**THE HIGLEY PRESS, Dept. F-5, Butler, Ind.**

**A new product for the church, Sunday school, or home should be serviceable, economical, attractively made, and thoroughly dependable.** Those who make articles embodying these qualities are glad to tell about them. Many such articles of practical value are listed in the Times advertising columns. It will pay to read them every week.

**IN KOREA—God is Giving MIRACLES**

"Everything has been on a miracle basis since we arrived in Korea," says Glenn Wagner, Foreign Secretary of the Pocket Testament League.

PTL evangelists report an overwhelming demand for Gospel portions among Korean soldiers and civilians. Gospels are being distributed in hospitals, in prisoner of war camps, in army bases and among civilian refugees.

Evangelists frequently must ration Scriptures one to every two or three persons.

**FREE!** Write today for your free copy of "Flight," the poignant story of a Korean refugee.

**HELP US fill the demand for God's Word in Korea now. Give this "miracle" work your wholehearted prayerful support!**

**ALFRED A. KUNZ, Executive Director**

The Pocket Testament League, Inc. • 156 Fifth Avenue New York 10, N. Y.

"What do you mean—something special?"

"Well, you see," said Aziz, "it's what the pastor said."

"What did the pastor say?"

"Padri Ji was talking to us schoolgirls in church, and he said when we went home to our villages we ought to do something to show we had learned something in school this year—something special for Jesus."

"Yes, that would be good," agreed Aziz' father. "It would show that you hadn't wasted your time, or the money paid for your school fees. Perhaps you'll find something special to do, little one."

"But what, Father? What can I do? I've only finished the second year in school, you know."

"Yes, yes, I know. Be patient. Maybe there'll be something."

At last the journey came to an end. How wonderful to be home again! Even the chubby, bright-eyed new baby smiled when he saw his big sister Aziz for the first time. Mother had the meal nearly ready: finely chopped greens, well seasoned with mustard oil and red peppers, to eat with the freshly baked flat cakes of wholewheat bread. Little Brother skipped up and down, shouting, "Aziz is home! Aziz is home!" White-haired and gray-bearded grandfather Arura Mall patted Aziz' head, and said: "How you have grown! Have you learned a great deal this year, Granddaughter?"

"Yes, Grandfather, I can read well now. I have finished all of the second reader."

"Good! You must read to me. Alas, when I was young, I had no opportunity to learn to read. I am thankful your father can read to me from the Bible sometimes."

"Yes," said Aziz' father, "but I forget some of the words. It is a long time since I went to school, and that was only a short time at the village school. Now perhaps Aziz can help us learn the new stories in this year's Bible course. When the pastor visits our village one of these days, he will want to see how much we have learned."

For a little girl who had just finished the second reader, the Bible story words were sometimes difficult, but Aziz did her best. Suddenly, one day, a thought struck her. She remembered what some of the teachers at school had been talking about. They were telling the big girls about the way people were learning to read, not children in school, but grown-up men and women in the villages who had never gone to school. There was a new kind of primer for just such work—the Key of Knowledge, it was called, and it had pictures, as well as words, in it. The teachers had suggested that the big girls take the primers home, and this summer try to teach some older person how to read. Because Aziz had listened so hard, the teachers had said, "You take one, too, Aziz." Now Aziz

remembered; the little primer had been packed away with her other things to bring home.

"Grandfather," she asked, "would you like to learn to read?"

"Who? Me? Don't be silly, little one. Whoever heard of a graybeard learning to read? Such business is for children. My old brain could never understand those queer marks, nor remember one if I did learn it. No, no, child, books are not for the old."

"But they are," insisted Aziz. "Grown-up people are learning to read. The teachers told us. See, here is the new book which shows them how. Look at it!"

"Foolishness! I could not tell which is the right side up." Aziz' grandfather, Arura Mall, shook his head.

"But it isn't foolishness. Look, Grandfather, what is that?"

The old man looked at the picture, and then a light broke over his face. "Why, it's a man!" he said.

"Yes, of course, it's the picture of a man—a king," said Aziz. "Now listen, Grandfather, and look! It says, 'There was a king,' and this is the king's picture."

Arura Mall began to be interested. "What comes next?" he asked.

That, then, was the beginning. Day after day, patiently, lovingly, little Aziz stuck to the work she had begun. It was not easy. Sometimes old Arura Mall grew very discouraged. "It's no use," he would say. "My brain is worn out."

"No, Grandfather, don't say that," Aziz would answer. "You will learn. Try again."

So her grandfather would try again, but with little hope.

"Do you know," Aziz said in great excitement one day, "I hear that Fazl Bibi's grandfather, of the village of Rajpur, is reading! Fazl Bibi taught him this summer."

"That old graybeard!" exclaimed Arura Mall. "If he can learn to read, I can! Tell me again, little one, what is this word?"

The two heads, one white, the other with tiny black braids covering it, bent over the book again and again and again. Finally, the summer vacation was nearly over, and Aziz was getting ready to return to school. One evening her father came in from a long day's work in the fields. Arura Mall and Aziz were whispering about something.

"Now," said the grandfather.

Aziz was all excited. "Father," she said, "Grandfather and I want to show you something, before you eat."

"Yes?" said Aziz' father. "What is it? The work was hard today, and I'm hungry."

Slowly Arura Mall got to his feet. A book was in his hand—the Key to Knowledge. He looked at the open book, and began. "There was a king—" he

read. On and on, page after page, he read through the little book. At the end, "I can read," he said simply, and sat down.

Aziz was dancing up and down with joy. "I did do it, didn't I, Father? I did do something special," she said.

"Indeed you did, Little Daughter. Now your grandfather and I can go on together, until he can read the Word of God. I think the Lord Jesus Christ is very pleased with the 'something special' you have done for Him."

NEW WILMINGTON, PA.

## The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, April 19

This Is Home Missions

(John 4:31-38; Acts 16:4-10; Rom. 10:1-10)

Topics are copyrighted by the International Society of Christian Endeavor, and are used by permission.

WHEN the Lord Jesus, on Ascension Day, left this earth to return to the Father, He left just one program for His disciples and for those who should believe on Him through their testimony. It is found in Matthew 28:19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." This great commission has never been withdrawn and is still the only authorized program of the true Church—the witnessing to all peoples, the making of disciples, and the teaching and building up in the faith of believers.

It was never the Lord's intention that His disciples should settle down in one place merely to enjoy for themselves the blessings of the Gospel. The Parable of the Pounds in Luke 19:11-27 makes this very clear. In contrast to the Parable of the Talents in Matthew 25, where each man was given an amount commensurate with his ability, the servants in the Parable of the Pounds were each provided with the same capital. One multiplied his capital ten times, another five, and still another made no effort to multiply his, but let it lie idle. The reward and commendation of the two must therefore have been on the basis of faithfulness and zeal rather than some particular ability. If we think of the "pound" with which each servant was supplied as either the Gospel or the Word of God, perhaps we shall see just a little more clearly our responsibility for doing something with the great treasure that has been committed into our hands, and the terrible shame



# GO

## and show John ...

"The blind see, the lame walk, the lepers are cleaned, the deaf hear, the dead are raised, to the poor the Gospel is preached."

This was the proof the Lord Jesus Christ gave in answer to John the Baptist's query, "Art thou he that should come?"

Christian organizations are often asked whether they are doing the work of the Lord.

In answer

## THE FRIENDS OF ISRAEL

says:

We cannot make the lame walk as did our Lord, but we recently provided an artificial limb for a young believer in Israel.

We cannot cleanse lepers or raise the dead—but we bring to them new life and cleansing through the blood of the cross. And following our Lord's example, we do not overlook material needs. Our missionaries and representatives distribute food, clothing and medical care to suffering and needy Jewish people.

Today we have more than 20 full time missionaries—in Israel, Europe and the United States.

Make THE FRIENDS OF ISRAEL your channel of Christian love and witness to the Jewish people.

FREE:

Read thrilling reports of Jewish evangelism in our magazine ISRAEL MY GLORY. Yours for the asking.

### THE FRIENDS OF ISRAEL

MISSIONARY AND RELIEF SOCIETY, INC.

President, Joseph M. Steele

General Secretary, Rev. Victor Buksbazen

U.S.A.

728 S Witherspoon Bldg.

Philadelphia 7, Pa.

CANADA

1066 Avenue Road

Toronto 13, Ontario

Dear Friends of Israel:

I am sending enclosed for your ministry

Name \_\_\_\_\_

Address \_\_\_\_\_

**FREE** to any evangelical Christian minister, Sunday school or missionary superintendent, one copy of

**"A SPIRITUAL LIGHT SWITCH"**

for each family in his congregation providing he will agree to give a talk on TITHING before distribution. Write stating number of leaflets desired to

**TITHER**

Suite 816, 3440-S Wilshire Boulevard  
Los Angeles 5, California

**Christian Greeting Cards**

**FOR SALE and for PERSONAL use**

With Bible Text. Birthday and All Occasions. Comforting, encouraging messages of cheer to the sick, sorrowing, and shut-in. Boxed Assortments and in Bulk. Good profit and prices reasonable. Write for Catalog List.

PEASE GREETING CARDS, Inc.  
264 Laurel St. Dept. T Buffalo 8, N. Y.

and condemnation that will be ours if we permit this treasure to lie idle, or are content merely to enjoy it ourselves.

However, when confronted with our own personal responsibility for helping to fulfill the Lord's great commission, many of us are tempted to excuse ourselves on the ground that it is impossible for us to go to the foreign field, or to enter the ministry, or to give full-time Christian service. Obviously, we need to be very sure, first of all, that full-time service for God is impossible, or, in other words, is not His will for us. If we really mean business, and are willing to seek God's will, He will make it quite plain to each of us.

But our responsibility does not end there. When we cannot go to the uttermost parts of the earth, God often brings to our very doorstep, as it were, those who need the Gospel and the saving power of God, and it is right here that home missions begin for every one of us. How can God use us in larger fields when we do not permit Him to use us with the unsaved man or woman who works beside us in the shop, or in the office or who we meet day after day at school, or who is our neighbor in the community where we live? When we are ready to ask God to use us with such individuals and expect Him to give us the opportunities and guide us as to what to say to such persons, then our home missionary work will begin.

The next step is very often the collective work that we may do through our church or Sunday school or young people's group. Consult your pastor as to the home missionary program of your particular church or denomination, and find out how you and your young people's group can help in that program.

A survey of the special needs of the community in which you live, or in which your church is located, may be found extremely helpful. Consult your pastor about such a survey and, if one has not been made recently, he may be able to plan for one and provide the leadership for your young people's group in making such a survey.

Many young people's groups have found that Sunday afternoon visitation in hospitals, and, under adult leadership, in prisons or reformatories, is one way in which valuable lessons and excellent opportunities for witnessing may be had.

Some young people's groups make regular visits to city missions, helping with the music and giving testimonies and in this way take a real part in home missions.

Perhaps there are neighborhoods or trailer camps that are too distant to en-

HEAVENLY SUNSHINE



**vacation bible school**

**"LIVING STONES IN GOD'S BUILDING"**

Completely new '53 Bible-centered Course  
With workbooks for all four departments  
— Kindergarten, Primary, Junior, and Intermediate

Presenting God's word on the children's level of understanding. Carefully and attractively planned.

Use the valuable summer days  
to reach the boys and girls for Christ

Write today for descriptive folder to:

**FULLER EVANGELISTIC FOUNDATION**

Post Office Box 989

Pasadena, California

**MAKE YOUR  
VACATION  
COUNT  
for the  
LORD**

**IT'S FOR  
YOU**

- ★ Sunday School Teacher or Superintendent
- ★ Christian Education Director
- ★ Church Musician
- ★ Christian Layman
- ★ Pastor
- ★ Bible Student
- ★ Church Worker

**...ATTEND ONE OR BOTH SESSIONS OF**

**MOODY BIBLE  
INSTITUTE**

**Summer School**

**2 THREE-WEEK SESSIONS:**

**June 22 to July 10**

**July 13 to 31**

**WRITE FOR SUMMER SCHOOL  
CATALOG** and application papers. Address Office of Admissions, Dept. S314



- ▶ 70 Bible-centered Courses
- ▶ Thorough Bible Study
- ▶ Practical Christian Work Methods
- ▶ 40 Consecrated Faculty Members
- ▶ Inspiring Christian Fellowship
- ▶ No Tuition—Moderate Rates for Room and Board

INTERDENOMINATIONAL... EVANGELICAL

**Moody Bible Institute**

820 N. LaSalle Street, Chicago 10, Illinois

Dr. William Culbertson, *president*

Dr. S. Maxwell Coder, *dean*

able the children to attend church or Sunday school. These might welcome a Sunday school conducted by your young people's group right in the neighborhood. Have you looked into this possibility for real home missionary work?

In some cities there have been, within the last ten to fifteen years, a great influx of new arrivals, compelled to live in greatly overcrowded areas. This has been true of large numbers of the Negro population in such cities as Philadelphia and San Francisco, of Puerto Ricans in New York, and of Mexicans in southern United States who have come in to work in industrial projects or to help out on farms. Often there are no churches that exist or that can absorb large numbers found in such groups, and trained Christian leadership is badly needed to help such groups establish their own churches.

Then, moving out from the great centers of population, one finds great need for home missionary work in isolated towns and villages far off the beaten track, where there are no churches and seldom an itinerant pastor to preach the Gospel and conduct Sunday school, and in sections where there are migrant farm workers, or lumber camps. Among the organizations working in such localities are the Tennessee Mountain Mission, Inc. (Box 45, Dayton, Tenn.); Mission to the Migrants, Inc. (2007 W. 78th Place, Los Angeles 47); Shantymen's Christian Association of North America (14 Spadina Road, Toronto 4, Ont., Can.); Northwest Mountain Mission, Inc. (Box 421, Boise, Idaho). A letter to any of these organizations would bring you information as to how you might help in the support of missionaries, or in the supply of Scriptures and literature for their work. Ask God to direct your group into His plan for them.

In connection with any home missionary work that your group might undertake, you will find it profitable to get in touch with the American Scripture Gift Mission, Inc. (325 N. 13th St., Philadelphia 5), for suggestions as to Bibles and Scripture portions and Christian tracts that may prove useful in the particular work you have in mind.

PHILADELPHIA.

### New Pastor of Moody Church

(Continued from page 291)

widely in Canada and the United States during several visits to this land, and has substituted for Billy Graham in some of his services with very marked blessing. His recent meetings in the Moody Church were marked with unusual spiritual blessing and the hearts of the people were unmistakably drawn to him.

Mr. Redpath's many commitments for

campaigns in the British Isles may delay somewhat the commencement of his ministry at the Moody Church, but it is hoped that he will be able to assume that responsibility during the early part of September.

### With the New Books

Except as noted, these books may be ordered through the *Times Book Service*, 18th and Arch Sts., Philadelphia 3. With each order of less than \$3, please include 10 cents additional; and with each order of \$3 or over, please include 20 cents additional for handling costs.

**1953 Vacation Bible School Series.** (Concordia Pub. House, St. Louis 18, prices as indicated below.) Each year an excellent Vacation Bible School Series is prepared by the Concordia Publishing House. The review of the 1952 series was received too late to be of service last summer and was therefore published in *THE SUNDAY SCHOOL TIMES* of February 21. This new series for 1953 follows the same pattern but supplies new material.

There is a 111-page **Teacher's Manual** (60 cents each) which contains general instructions for planning the course, use of handicraft materials, visual aids, songs, and Bible drills. There is a daily program of work, and then detailed instructions for each of the fifteen lessons of the course.

**Work Books, for Beginners** (26 cents), and for Primary, Junior, and Senior groups (36 cents each), in addition to the lesson stories for each session, contain pictures to be cut out, or colored, or pasted, lesson projects, handicraft instructions, prayers to be memorized, and hymns to be used in the course. Each work book is designed to suit a particular age group.

**Handicraft Project Books** (23 cents each) are also available for each group. They give large pages of pictures to be cut out and colored, or to be pasted and made into various objects for use in the course, and fully illustrated handicraft projects.

The entire series is thoroughly sound and Bible-centered and contains an abundance of excellent and fresh suggestions for the Vacation Bible School.

**Fifty Years in the Church of Rome.** By Charles Chiniquy. (Agora Publishing Co., Inc., 120 Liberty St., New York 6; \$3.75.) The reissue of this famous autobiography comes at a fitting time, when Protestants are being alerted to the true dangers of Romanism in our midst. This is not only the absorbing account of the unusual life of a man who was a priest of Rome for twenty-five years, but it is an effective polemic wherein one error of Romanism after another breaks

**clearlite**  
COMMUNION CUPS  
SB 167  
\$1.25 Doz.  
Sudbury  
BRASS GOODS CO.

Unbreakable... moulded to look like glass. Light weight, noise free. Economical. Standard height. Order from your dealer.  
SPECIAL OFFER  
Mail \$1.00 for trial lot of one dozen sent postpaid.  
55 Sudbury St. Boston 14, Mass.

**VAN KAMPEN PRESS**

**BOOK SUGGESTIONS FOR PASTORS FOR TEACHERS FOR STUDENTS**

- ARCHAEOLOGY AND BIBLE HISTORY**  
by Joseph P. Free  
This book is intended to serve the student of Bible archaeology, the Sunday school teacher, the minister and evangelist, the layman who wants to study deeper, and the department of archaeology, and instructors in Bible survey and Bible history in Christian schools. Cloth bound, 416 pages. ....\$5.00
- MODERN SCIENCE AND CHRISTIAN FAITH**  
by The American Scientific Affiliation (Revised). This excellent volume appears in textbook size with a chapter on every major science. An excellent book for young people of high school and college age levels. Cloth, 336 pages. ..\$4.00
- LIFE BEGINS—ROMANS**  
by Roy L. Laurin  
Starting with the Epistle to the Romans, Dr. Laurin shows that the Apostle Paul is not unfamiliar with the truths of the gospel that Life cannot begin without Christ dwelling within. 530 pages, cloth. ....\$3.50
- ESTHER (AN EXPOSITION)**  
by J. Vernon McGee  
The very interesting account of God's preservation of His chosen people, while many of them were still in the land of Media Persia, is one that many Bible readers have overlooked 76 pages, cloth bound. ....\$1.50
- THE LORD FROM HEAVEN**  
by Sir Robert Anderson  
Books by this well-known author of a previous generation are in wide demand. **THE LORD FROM HEAVEN** deals specifically with the Deity of Christ as revealed in the Word of God. ....\$1.50

Check your choice above and take to your favorite religious book store or mail to Van Kampen Press.

Gentlemen:  
Please send the above books.

Amount enclosed (\$\_\_\_\_\_)

Name\_\_\_\_\_

Address\_\_\_\_\_

City\_\_\_\_\_ Zone\_\_\_\_\_ State\_\_\_\_\_

*Van Kampen Press*

220 E. Willow St. Wheaton, Ill.



## THIS LITTLE BOOK

has brought financial security and joy to thousands through a remarkable Christian Plan

Learn more about a remarkable Retirement Plan (operating over 100 years) that enables you to provide generously for your future and that of your survivor—at the same time be a benefactor of mankind, by helping a great Christian Cause. Interest rates as high as 7% depending upon your age. For details, write today for Booklet SS 103, AMERICAN BIBLE SOCIETY, 450 Park Ave., New York 22, N. Y.

**"If thou draw out thy soul**  
to the hungry, and satisfy the afflicted soul . . . the Lord shall guide thee continually and satisfy thy soul." (Isaiah 58)

**YOU CAN SHARE** in ministering to Children in Bible Lands and in the Orient—destitute, afflicted, in utter spiritual darkness.

**SINCE 1916** thousands have been rescued, won to Christ and trained to be His messengers. Write to Dept. 15

### HOME OF ONESIPHORUS

G. A. Lundmark, President  
3939 N. Hamlin Avenue, Chicago 18, Illinois

Beautiful color sound film—"GOD'S OTHER CHILDREN"  
available for showing by advance arrangement.



## WHEE-E-E MY CHUM

A magazine for children  
ages 4 to 14.

Teaches Christian attitudes  
in stories, comics, and activities.

Order today! 3 months of both *My Chum*,  
for children, *The Christian Parent*, for fam-  
ilies, only \$1. \$2.50 each per year.

THE CHRISTIAN EDUCATION CO.  
Box 55 Highland, Illinois

When answering advertisements, please mention The Sunday School Times.



## The Happiest days of your LIFE are waiting for you at **Northeastern**

The moment you set foot on campus, you'll be caught up in the warm atmosphere of enthusiasm and friendliness that makes life at NORTHEASTERN so stimulating.

You will take an active part in lively classroom discussions . . . spend hours developing your musical talents under the guidance of top notch instructors.

In just 45 minutes, you will travel by bus from our beautiful 13 acre campus to the heart of New York City—to enjoy the advantages of the world's greatest metropolis.

You will form life-long friendships with other students and teachers.

You'll find NORTHEASTERN a wonderful place to prepare for effective Christian service. Three-year course with major emphasis on Bible—Missions—Music.

• For full information and illustrated folder, write:  
Charles W. Anderson, President

## Northeastern Bible Institute

20 OAK LANE • ESSEX FELLS, NEW JERSEY

before the refutations of this liberated priest. On the other hand, it is difficult to see how an honest Romanist could fail to find every Romish objection to Protestantism answered, too.

There are things that some will find astonishing, as for example, the gross immorality and drunkenness of priests, and the Roman Catholic inspiration of and responsibility for the assassination of Lincoln. (Many believe that Booth's deranged mentality thought Lincoln's death was necessary to the cause of the South.) Again, words attributed to Lincoln, which express sound evangelical persuasion and awareness and repudiation of Romanist political activity are surprising, to say the least. Yet, perhaps many forget that this giant of logic, Abraham Lincoln, turned from the early stages of unbelief to a faith of sorts. At any rate, this is stimulating reading, even justifying the extra effort to get through the fine print of these almost five hundred pages.

**Peter's Escape, and Other Stories.** By Ruth Bowlen. (Moody Press, Chicago 10; 50 cents.) This Peter was a minister's son, who was tired of having always to be "different" from the other fellows and a "good example." The story of his rebellion is quite interesting. Here are eight gripping stories of different sets of young people, taken right out of the everyday life of today, and each is shown as illustrating some Bible story or teaching. They will make fascinating and wholesome reading for teen-agers, or good stories to be told on occasion. They have to do with the school, the home, Sunday school, and social life. The book has sixty-four pages, and is in decorated heavy paper cover.

**The Honor of Preston Reed.** By Louise Harrison McCraw. (Moody Press, Chicago 10; \$2.75.) Those who look for something distinctly "different" in Christian fiction will consider this volume a real find. The story depicts life in the Old Dominion (Virginia) just prior to the outbreak of the Civil War. A little touch of the influence of Charles G. Finney's ministry flavors the first part of the book. The westward movement to Kansas, and the political struggles of the time, figure prominently in the narrative. The burning question of slavery is dealt with quite frankly and most fairly, by one who knows the facts as well as her characters, and presents racial relationships as they actually existed. This has not always been the case. The discerning mind will be able to understand present-day conditions better after reading this novel.

Genuine Christian experience is contrasted with the ecclesiastical apathy that prevailed then, and which is by no means extinct today. The struggles and difficulties of those who would do the will of God in spite of the many hindrances of custom and restraint are presented in the experiences of Preston

## The Sunday School Times

PHILIP E. HOWARD, JR.  
President and Editor

HARRY J. JAEGER  
Executive Vice-President and Secretary

HERBERT A. FRYLING  
Treasurer

JOHN W. LANE, JR.  
Associate Editor

Correspondence Editor: EMILY D. SMITH

Contributing Editors: JOSEPH P. FREE,  
Ph.D., Archaeology; ERNEST GORDON.

Advertising Manager:

H. TRUMBULL HOWARD

Former President

PHILIP E. HOWARD, 1903-1946

Former Editors

H. CLAY TRUMBULL, 1875-1903

CHARLES G. TRUMBULL, 1903-1941

### Subscription Rates

Stated in U.S.A. dollars

**\$3.00** One copy, or any number of copies less than five, \$3.00 each, per year. One copy, five years, \$12.50.

**\$2.50** Five or more copies, either to separate addresses or in a package to one address, \$2.50 each, per year.

Canada: add 25 cents each per year, for postage.

Foreign: add 50 cents each per year, for postage.

The Sunday School Times Company  
325 N. 13th St., Phila. 5, Pa.

Reed, who feels the call of God to preach the Gospel to the Indians, and Catherine Twyman, whose heart he captured. The whole story centers around the Twyman home, which is typical of the Virginia plantation owner of a century ago. The conclusion, so unusual, depicts real courage, but also seems to leave something lacking.

For many the story will not proceed rapidly enough or with sufficient zest, but for the mature and profound reader, who has a somewhat philosophical turn of mind, there will be real satisfaction. Evangelical Christianity is clearly and positively set forth throughout the volume.

**Winsome Christianity.** By Henry Durbanville. (B. McCall Barbour, 28 George IV Bridge, Edinburgh 1, Scotland; 3/9.) If the readers of this little book practiced its twelve messages, it would go a long way toward answering the oft-quoted prayer of the little girl: "Dear Lord, please make all the bad people good, and all the good people nice." The writer refers to "four great passages in the New

Testament which set forth Christian character in all its winsomeness and power": Matthew 3: 12; 1 Corinthians 13; Galatians 5: 22, 23; 2 Peter 1: 5-8. This is rather an unusual thought, and it is well developed in the short chapters on such necessary things as uprightness, courtesy, kindness, humility, punctuality, an even temper, and cheerfulness. There are many good quotations, in prose and poetry (some readers will wish that more of the sources had been given); and many apt illustrations. There are short expositions of a number of Scripture passages, so that this helpful little devotional book could well supplement daily Bible study.

### For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

April 13 to 19

Mon.—Acts 11:19-26.

The Church Reaches Antioch.

PRAYER SUGGESTIONS: "They which were scattered abroad upon the persecution that arose about Stephen travelled as far as . . . Antioch . . . and the hand of the Lord was with them: and a great number believed, and turned unto the Lord." The extension of Gospel ministries is always greatly aided by persecution. It was so in the days of the apostles; and it is so now. Gospel success is assured when "the hand of the Lord" is with us. The effect upon real believers is twofold, as indicated in the words: "believed, and turned unto the Lord." Pray for this type of revival in your community.

Tues.—Acts 13:4-12. The Gospel Opposed.

PRAYER SUGGESTIONS: "Elymas the sorcerer . . . withstood them [Barnabas and Saul], seeking to turn away the deputy [a prudent man] from the faith." Satan will certainly rouse up opposition to true evangelism. He is against everything God and His servants are for. Count upon opposition to the Gospel. But greater is He that is in us, if we are Christ's and doing His will, than he that is in the world. Resist the Devil in the name of the Lord, and victory is assured. Pray for Christian Neighbors, Battle Creek, Mich.

Wed.—Acts 13:44-52. Hearers Divided.

PRAYER SUGGESTIONS: "When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." God's Word still is a savor of life to some, and of death to others. It will be received by some and rejected by others. Some will have only the Gospel; others will have none of it. Hearers still divide: one group rejects it to their doom and gloom; and the other receives it to life and immortality.

STANDARD BRAND-NEW

**LIVING**  
WITH  
**JESUS**  
V. B. S. COURSE

- True-to-the-Bible
- Simplified, Low Cost

The brand-new Standard "Living With Jesus" V. B. S. course presents Jesus' teaching and life in His day in vividly realistic and entertaining fashion—easy for youngsters to grasp these interesting lessons. The same theme is taught every age group, Nursery through Intermediate. Low in cost, this new 10-lesson course offers for each department, teacher's manual (45c each), pupil's workbook (10 for \$2.50), plus Director's Manual (50c).



**Free!**

Ask for a copy of FREE Guidebook describing this and other V. B. S. courses and materials.

At Your Favorite Bookstore, or  
THE STANDARD PUBLISHING COMPANY  
CINCINNATI 10, OHIO

## Master EVANGELISTIC HYMN-PLAYING

You can do it . . . just as others have

Over eight thousand students have enrolled in the HARKNESS CORRESPONDENCE COURSES—  
**for PIANO and Organ**



### 1. EVANGELISTIC HYMN-PLAYING

For those who can already play. EIGHTY Musically-illustrated Lessons. Teaches TWELVE MUSICAL subjects—including TEN practical Accompaniment Methods, in Chords, Octaves, Runs, Trills, Chime Forms, etc.

### 2. BEGINNERS HYMN-PLAYING

A course for those who cannot play but wish to learn to play hymns and Gospel songs. FIFTY Musically-illustrated lessons. Original HARKNESS Keyboard Charts. Children study under home supervision.

ASK FOR FREE DETAILS

Send for FREE details. Indicate the course that interests you.  
**ROBERT HARKNESS**  
20 N. Raymond Ave., Pasadena 1, Cal.

**FOLDING CHAIRS**  
• IN Steel or Wood  
FOLDING BANQUET TABLES  
WRITE FOR CATALOGUE AND LOW DIRECT PRICES  
**J. P. REDINGTON & CO.**  
DEPT. 69 SCRANTON 2, PA.

**Scofield Bibles** We have the new loose-leaf as well as 35 other styles to choose from. Write for catalog describing Scofields and zipper cases to fit. **FOWLERS, 113 Main, Hamburg, New York.**

**BOOKS . . .**  
We specialize in all phases of Theology and Religion  
*Want Lists Solicited*  
Always Ready to Buy Religious Books  
*Send for new catalogue—B*  
**BUTLERS BOOK COMPANY**  
114 Fourth Ave. (one flight up) New York

**ADVERTISING Salesman Wanted**  
for New Jersey semi-weekly 6M ABC. Local display experience on small daily preferred. Write RDG, The ADVANCE, Dover, N. J.

**ACCORDIONS**  
**FAMOUS ITALIAN MAKES**  
Available to Students, Teachers, Christian Workers and Missionaries at **SPECIAL DISCOUNTS**  
Write Today for FREE Literature  
Accordion Manufacturers & Wholesalers Outlet  
Dept. 57, 2003 W. Chicago Ave., Chicago 22, Ill.

But who is sufficient for so serious a ministry? The grace of God only can fit us for it. *Pray for the Russian Missionary Service, Philadelphia, Pa.*

**Thurs.—Acts 14:1-7. Rough Going.**  
PRAYER SUGGESTIONS: "An assault made . . . to use them despitefully, and to stone them." Men who are in opposition to God will never be friendly toward servants of God. Ignorant opposers of God and His ways will continue throughout this age. Many still cry: "Depart from us. We desire not the knowledge of His ways." Rebellion against the light of the glorious Gospel of Christ is increasing throughout the world. But remember, the Gospel ever will be "the power of God unto salvation to every one that believeth." *Pray for the Philadelphia Bible Society, Inc., Philadelphia, Pa.*

**Fri.—Acts 14:8-18. Power and Humility.**  
PRAYER SUGGESTIONS: "We also are men of like passions with you." The effects of God's power through Barnabas and Paul, instead of puffing them up with pride, made them even more humble. The miracle wrought through them upon the lame man at Lystra, they realized, was not because of their goodness: but because of the loving-kindness of God. The more God uses a man, the more humble he ought to be (see Acts 3: 12, 13). Walk humbly before God, abasing yourselves. Oppose all high thoughts of yourselves, and avoid boasting. God notices the humble (see 2 Kings 22:19, 20). *Pray for the United World Mission, Dayton, Ohio.*

**Sat.—Acts 14:19-28.**  
**In Spite of Persecution.**  
PRAYER SUGGESTIONS: "They returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Those ancient believers saw in their preachers actual examples of Christian heroism. They could take what they said easily because they knew their preachers preached the truth right out of personal experience. *Pray for the like spirit of heroism for Christ and His cause in places where there is opposition to the Gospel.*

**Sun.—Matthew 28:16-20.**  
**The Great Commission.**  
PRAYER SUGGESTIONS: "Teach all nations." In three words we have the Lord's great commission to His Church. The Gospel is for all. And the Gospel way must be clearly marked out for all that believe—they must be called upon to "observe all things" whatsoever the Lord has commanded them. Those who obey shall have Christ's unflinching presence. Christ-directed people will always be Christ attended. *Pray for the Big Brother Tract Band, Akron, Ohio.*

**VITALIZE YOUR SUNDAY SCHOOL... AWAKEN INTEREST IN LEARNING with this NEW**

**"Life in Christ"**

**SUNDAY SCHOOL CURRICULUM**

This dynamic new course of study will awaken new enthusiasm in teachers, pupils, and parents. It is a curriculum of fundamentals in Christian faith and life at every age level of Christian development. The lessons apply Biblical doctrine to everyday living and are aimed at improving attitudes and behavior. WRITE FOR PROSPECTUS or examination set at \$1.00.

- Thoroughly Biblical
- Christ-Centered
- Life-Directed
- Uniform, but Graded
- Comprehensive
- Meaningful
- Visualized

COLORED TEACHING PICTURES AND FILMSTRIPS



Hymn Study  
Memory Work  
Mission Study  
Reviews

PERIODICAL DEPT., CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.  
Please send me the  FREE prospectus  \$1.00 Examination Set of your NEW LIFE IN CHRIST SUNDAY SCHOOL LESSONS.  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_  
 Pastor  Dir. of Chr. Ed.  S. S. Superintendent

**Concordia PUBLISHING HOUSE**  
ST. LOUIS 18, MO

CONCORDIA PUBLISHING HOUSE  
JULY 25 53 58938  
MEMPHIS 3 TENN